



# Certain

Sermones, or home-  
lies, appointed by the kyn-  
ges Maiestie, to bee decla-  
red and read, by all Perso-  
nes, Vicars, or Cura-  
tes, euery Son-  
daie in their  
churches,  
where  
thei haue  
Cure.

Newly imprinted, and by  
the kynges highnes au-  
thoritee diuided.

Anno. 1551. in  
K. Edward. VI. Reigne

# A Table of the

Sermones and Homelies,  
contained in this pre-  
sent Volume.



Fruictfull exhortaciō, to  
the readyng of holy scri-  
pture. ij.

Of the misery of al man-  
kynde. ij.

Of the Saluacion of all  
mankynde. iij.

Of the true and lively faith. iij.

Of good workes. iij.

Of christian loue and charitee. ij.

Against swear yng and periurie. ij.

Of the declin yng from God. ij.

An exhortacion against the feare of  
death. iij.

An exhortacion to obedience. iij.

Against whoredom and adultery. iij.

Against grief and contencion. iij.

*Fins.*



# The preface.



He Kynges moſte  
excellent maiestie,  
by the prudent ad-  
uiſe of his moſte  
deare beloued vn-  
cle, Edward duke  
of Somerſet, go-  
uernor of his ma-  
teſties perſon, and  
Protectour of all  
his highnes Real-  
mes, Dominions,  
and Subiectes,

with the reſt of his moſte honorable counſail, moſte  
graciouſly conſidering the manyſolde enormities,  
which heretofore haue crept into his graces realme  
through the falſe vſurped power, of the Biſhop of  
Rome, and the vngodly doctryne of his adherentes  
not onely vnto the greate decaye of Chriſtian Reli-  
gion, but alſo, (if Goddes mercie were not) vnto the  
vtter deſtruction of innumerable ſoules, whiche,  
through hypocriſy and pernicious doctryne, wer ſe-  
duced, and brought from honouring of the alone  
true, liuing, and eternall GOD, vnto the worſhip-  
ping of creatures, yea, of ſtockes and ſtones, from  
doynge the commaundementes of God, vnto volun-  
tary workes and phantaſies inuented of men, from  
true religion, vnto Popiſhe Superſtition: conſider-  
ing alſo, the earneſt and ſeruent deſire, of his deare-  
ly beloued ſubiectes, to be deliuered from all errors

A. ij. . and

## The Preface.

and supersticions, and to be truly and faithfully instructed in the very worde of God, that liuely foode of mannes soule, wherby thei maie learne vnfainedly, and accordyng to the mynd of the holy ghoſt expreſſed in the ſcriptures, to honoꝛ **GOD**, and to ſerue theiꝝ kyng, with all humilitee and ſubiectiō, and Godly and honeſtly, to behaue themſelves toward all men: again, callyng to remembraunce, that the nexte and moſte redy waie, to expell and auoyde, as well all corrupt, vicious, and vngodly liuyng, as alſo erronious doctryne, tēdyng to ſuperſticiō and Idolatrye, and frely to putte awaie all contencion, whiche hath heretofore riſen, through diuerſitee of Preachyng, is the true ſettyng furthe, and pure declaring of Goddes worde, whiche is the pꝛincipall guyde and leader, vnto all Godlineſſe and vertue. Finally, that all Curates, of what learnyng ſocuer thei be, maie haue ſome godly and fructfull leſſons in a readineſſe, to reade and declare vnto theiꝝ Pariſhioners, foꝛ theiꝝ edifyng, inſtruction, and comfort, hath cauſed a booke of homelies, to be made and ſet furth. wherē is contained certain wholſom and godly exhortaciōs, to moue the people to honoꝛ and worſhippe almightie God, and diligently to ſerue hym, euery one accordyng to theiꝝ degree, ſtate, and vocation: the whiche Homelies, his Maieſtee commaundeth and ſtreightly chargeth, all Perſones, Vicars, Curates, and all other, hauyng ſpirituall cure, euery Sondaye in the yere, at the communion, when the people be moſte gathered together, to reade and declare to theiꝝ Pariſhioners plainly, and diſtinctly, in ſuche oꝛder, as thei ſtande in the booke,

(except

## **The Preface.**

(excepte any Sermon bee Preached) and then for that cause onely, and for none other, the readyng of thesaid Homelie, to be differred vnto the next Son-  
daie folowyng. And when the foresaid boke of Ho-  
melies is read ouer, the kynges maiesties pleasure  
is, that thesame bee repeted, and read again, in  
suche like sort, as was befoze prescribed, vnto suche  
tyme, as his graces pleasure, shall further bee kno-  
wen in this behalfe.

Also his Maiestie commaundeth, that thesaid  
Ecclesiasticall persons (vpon the first holy day, fall-  
lyng in the weke time, of euery quarter of the yere)  
shall read his Iniuncctions, openly and distinctly to  
the people, in maner and forme in thesame expressed  
and vpon euery other holy and festiuall daie tho-  
rowe the yere, likewise falllyng in the weke time, they  
shall recite the Pater noster, the Articles of our  
faith, and the ten commaundementes in

Englishe, openly befoze all the peo-  
ple, as in thesaid Iniuncctions  
is specified: that all de-  
grees and al ages,  
maie lerne to  
knowe

God, and to serue hym,  
acordyng to his  
holy worde,  
Amen.

# **A fructfull exhortacion, to the readyng and knowlege of holy Scripture.**

**The praise of  
holy scripture**



**The perfectiō  
of holy scrip-  
ture.**

**The know-  
ledge of holy  
Scripture is  
necessary.**

**To who the  
knowledge of  
holy scripture  
is sweete and  
pleasaunt.**

**Who be ene-  
mies to holy  
scripture.**

**An apt simile  
unde declaring  
of whom the  
Scripture is  
abhorred.**

**N**oto a christian man there  
can be nothyng, either moze neces-  
sary, or profitable, then the know-  
lege of holy scripture: for as muche  
as in it, is contained Goddes true  
worde, setting furth his gloze, and  
also mannes dutee. And there is no truthe, nor doc-  
trine, necessary for our iustificaciō and euerlastyng  
saluaciō, but that is, (or maie be) drawen out of that  
fountain, and well of truthe. Therefore, as many as  
be desirous, to entre into the right and perfect wale  
vnto God, must apply their myndes, to knowe holy  
scripture, without the whiche, thei can neither suffi-  
ciently knowe God and his will, neither their office  
and dutee. And as drinke is pleasaunt to them, that  
be drye, and meate to them that be hungry: so is the  
readyng, hearyng, seachyng, and studyng of holy  
scripture, to them that be desirous to knowe God, or  
themselves, and to do his will. And their stomackes  
onely, to lothe and abhorre the heauenly knowlege,  
and foode of Goddes woorde, that be so drowned in  
worldly vanitees, that thei neither fauour God, nor  
any godlinesse: for that is the cause, why thei desire  
suche vanitees, rather then the true knowlege of  
God. As thei that are sicke of an Ague, whatsoeuer  
thei eate or drinke (though it be neuer so pleasaunt)  
yet it is as bitter to the, as worme wodde, not for the  
bitternesse of the meate, but for the corrupt and bit-  
ter humoꝝ, that is in their awne tongue and mouth:  
euen so is the sweteness of Gods woꝝde, bitter, not of  
it



## To the scripture.

it self, but onely vnto them, that haue their myndes corrupted, with long custome of synne, and loue of this worlde. Therefore, forsakynge the corrupt iudgement of carnall men, whiche care not, but for their carcasse, let vs reuerently heare, and read holy scriptures, whiche is the foode of the soule. Let vs diligently serche for the welle of life, in the booke of the newe and old testament, and not run to the stynkyng podelles of mennes tradicions, diuined by mannes immaginacion, for our iustificacion and saluacion. For in holy Scripture is fully contened, what we ought to dooe, and what to eschewe, what to beleue, what to loue, and what to looke for at Goddes handes at length. In these booke we shall finde the father, from whom, the sonne, by whom, and the holy ghost, in whom, all thynges haue their beyng and conseruacion, and these three persones, to be but one God, and one substance. In these booke, we maye learne to knowe our selues, howe vile and miserable we be, and also to knowe God, how good he is hymself, and how he communicateth his goodnesse vnto vs, and to al creatures. We maye learne also in these booke, to knowe Gods will and pleasure, as muche as (for this present tyme) is conuenient for vs to knowe. And (as the greates clerke, and Godly Preacher saint Ihon Chrysostome saith) whatsoeuer is requyred to the saluacion of man, is fully contened in the scripture of God. He that is ignoraunt, maye there lerne and haue knowlege: he that is hard harted, and an obstinate synner, shall there finde eternall tormentes, (prepared of Gods iustice) to make hym afraied, and to mollifie hym. He that is oppressed

An exhortacion vnto the diligent reading and searching of the holy scriptures.

Math. xiii. The holy scripture is a sufficient doctrine for our saluacion.

What thynges we maye learne in the holy scripture.

with



# An Exhortation To the scripture.

with misery in this worlde, shall there finde relief in the promises of eternall life, to his greate consolacion and comfort. He that is wounded (by the deuill) vnto death, shall finde there medecine, whereby he maie bee restored again vnto health. If it shall require to teache any truthe, or reproue false doctrine, to rebuke any vice, to commend any vertue, to geue good counsaill, to comfort, or to exhort, or to do any other thynge requisite for our saluacion, al those thynge (saith saint Chrysostome) we maie learne plentifully of the scripture. There is (saith Fulgencius) abundantly inough, both for men to eate, and children to sucke. There is, whatsoeuer is conuenient for all ages, and for all degrees, and sortes of men. These booke therfore, ought to be muche in our handes, in our eyes, in our eares, in our mouthes, but mooste of all in our hartes. For the scripture of God is the heauely meate of our soules, the hearyng and keppng of it, maketh vs blessed, sanctifieth vs, and maketh vs holy, it couerteth our soules: it is a light lanterne to our fete: it is a sure, a constant and a perpetuall instrument of saluacion: it geueth wisdom to the humble and lowly hartes: it comforteth, maketh glad, chereth and cherisheth our consciēce: it is a more excellent iewel or treasure, then any gold or precious stone: it is more sweter then hony, or hony cōbe: it is called the best part, the whiche Mary did chose, for it hath in it, euerlastyng comfort. The wordes of holy scripture, bee called woordes of euerlastyng life: for thei be Gods instrument, ordeined for thesame purpose. Thei haue power to conuert thowt, Gods promise, and thei be effectuell, through Gods

Holy script-  
ure minis-  
tereth sufficiēt  
doctryne, for  
all degrees &  
ages.

Matth. iiii.  
Luke. iiii.  
Ihon xvi.  
Psal. xix.

What com-  
modities and  
profitess, the  
knowledge of  
holy scrip-  
ture bringeth

Luke. x.

Ihon. vi.

Colos. i.

## To the scripture.

goddess assistance, and (beyng receiued in a faithfull harte) they haue euer an heavenly spirituall woorkyng in them, they are liuely, quicke, and mightie in operacion, and sharper then any two edged sworde, and entereth thzough, euen vnto the diuidyng asunder of the soule and the spirite, of the iointes and the mary. Chziste calleth him a wyse builder that buildeth vpon his woord, vpon his sure and substantial foundation. By this woord of God, we shall be iudged: for the woord that I speake (saith Chzist) is it that shall iudge in the last daye. He that kepeth the woord of Chzist, is promised the loue and fauour of GOD, and that he shall be the mansion place or temple of the blessed Trinitee. This woord, whosoever is diligent to read, and in his hart to print that he readeth, the great affection to the transitory thynges of this worlde, shalbe diminished in hym, and the great desire of Heauenly thynges (that bee therein promised of GOD) shall increase in hym. And there is nothyng, that so muche establieth our faith, and trust in God, that so muche conserueth innocencie, and purenesse of the harte, and also of outward godly life and conuersacion, as continuall reading and meditation of Goddes woord. For that thyng, whiche (by perpetuall vse of reading of holy scripture, and diligent seachyng of the same) is deeply printed, and grauen in the harte, at length turneth almoste into nature. And mozeouer, the effect and vertue of gods woord, is to illuminate the ignorant, and to geue more lighte vnto them that faithfully and diligently reade it; to comfort their hartes, and to encourage them to perfourm that, whiche of God

Hebr. iiii.

Math. vii.

John. xii.

John. xiiii.

## An exhortacion.

i. Reg. xlii.  
ii. Para. x.  
i. Cor. xv.  
i. John. v.  
Who profite  
moſte in rea-  
dyng Goddes  
woord.

Eſaie. v.  
Math. xlii.  
i. Cor. xlii.  
What incom-  
modities, the  
ignozaunce of  
Gods woord  
bringeth.

is commaunded. It teacheth paciense in all aduer-  
ſitie, in prosperitie, humblenes: what honour is due  
vnto God, what mercie and charitee to our neigh-  
bor. It geueth good counsaill in all doubtfull thinges.  
It sheweth of whom we shall loke for aide and  
helpe in all perils, and that God is the onely geuer  
of victorie, in all battailes, and temptacions of our  
enemies, bodely and Ghoskely. And in readdyng of  
Goddes woord, he most profiteth not alwaies, that  
is most readie in tournyng of the boke, or in sayng  
of it without the boke, but he that is moſte turned  
into it, that is moſte inſpired with the holy Ghoſte,  
moſte in his hart and lyfe altered and transformed  
into that thyng whiche he readeth: he that is daely  
leſſe and leſſe proude, leſſe irefull, leſſe couetous, and  
leſſe deſirous of woꝛldely and vayne pleasures: he  
that daely (forſakynghis olde vicious lyfe) increa-  
ſeth in vertue moze and moze. And to be ſhort, there  
is nothyng, that moze mainteineth Godlines of the  
mynd, and expelleth vngodlines, then doth the con-  
tinuall readdyng or hearyngh of Goddes woꝛd, if it be  
toynded with a Godly mynde, and a good affeccion,  
to know and folowe Gods will. For without a ſin-  
gle eye, pure intent and good mynde, nothyng is al-  
lowed for good before God. And on the other ſyde,  
nothyng moze obſcureth Chriſte, and the gloꝛie of  
God, noꝛ induceth moze blindneſſe, and al kindes of  
byres, then doth the ignozaunce of Gods woꝛd.

The ſecond parte of the Sermon of  
the holie Scripture.

In

## To the scripture.

**I**n the first parte of this Homellie whiche exhorteth to the knowlege of holy Scripture, was declared, wherfore the knowlege of the same is necessarie and profitable to all menne. And that by the true knowlege and vnderstandyng of scripture, the moste necessarie poyntes of our dutie towarde God and our neighboures, are also known. Now as concerning the same matter, you shall heare what foloweth.

If we professe Christ, why be we not ashamed to be ignorant in his doctrine? Seyng that euery man is ashamed to be ignorant in that learnyng, whiche he professeth. That man is ashamed to be called a philosopher, whiche readeth not the booke of philosophy, and to be called a Lawyer, Astronomer, or a Physicion, that is ignorant in the booke of law, Astronomie and physick. How can any man then say, that he professeth Christ, and his religion, if he wyl not applie hymself (as farforth as he can or may conveniently) to reade and heare, and so to knowe the booke of Christes Gospel and doctrine. Although other sciences be good, and to be learned, yet no man can deny, but this is the chiefe, and passeth all other incomparably. What excuse shal we therfore make (at the last day befoze Christ) that delight to reade, or heare mennes phantasies and inuencions, more then his most holy Gospel, and will finde no tyme to doo that, whiche chiefly (aboue all thynges) we should do, and will rather read other thynges, then that, for the whiche, wee ought rather to leaue readdyng of all other thynges. Let vs therfore applye our selves as farforth as we can haue time and leasure

Gods word  
excellerh all  
sciences.



## An exhortacion.

sure to know Gods word, by diligent hearpng and readyng therof, as many as pzoesse God, and haue faith and trust in hym. But they that haue no good affection to Gods woord (to colour this their fault) alledge commonly two hayne and feigned excuses. Some go about to excuse them, by their own frailnesse and fearfulness, sayng: that they dare not read holy scripture, least thzough their ignozaunce, they should fall into any errout. Other pretend, that the difficultie to vnderstande it, and the hardnesse thereof is so great, that it is meete to be readde onely of clarkes and learned menne. As touchyng the first, ignozaunce of Gods woord, is the cause of all erroz: as Chzist himself affirmed to the Sadduces, sayng: that they erred, because they knew not the scripture. How should they then eschew erroz, that will be still ignozaunt? And how should they come out of ignorance, that will not reade nor heare that thyng, whiche should geue them knowlege? He that now hath mooste knowledge, was at the first ignozaunt, yet he forbare not to reade, for feare he should fall into erroz: but he diligently redde, lest he should remain in ignorance, and thzough ignorance, in erroz.

And if you wpll not knowe the truthe of GOD, (a thyng mooste necessarie for you) least you fall into erroz: by thesame reason you maie then lye still, and neuer go, least (if you go) you fall in the myze, nor eate any good meat, least you take a surfet, nor sowe your cozne, nor labour in your occupation, nor vse your marchandise, for feare you lose your sede, your labour, your stocke, and so by that reason, it should bee best for you to liue idelly, and neuer to take in hand

Vain excuses  
dylwadyng  
fro the know  
lege of Gods  
woord.  
The first.

The second.

Math. xxi.



## To the scripture.

hande to do any maner of good thyng, least perad-  
uenture some euill thyng maie chaunce therof. And  
if you be afrayed to fall into error, by readdyng of ho-  
ly scripture: I shall shewe you, how you maie read  
it without daunger of error. Reade it humbly, with  
a meke and a lowly hart, to the intent, you maie glo-  
rifie God, and not your selfe, with the knowledge of  
it: and reade it not without dailely praiyng to God,  
that he would directe your readdyng to good effecte,  
and take vpon you to expounde it no further, then  
you can plainly vnderstand it. For (as Sainct Au-  
gustine saith) the knowledge of holy scripture is a  
great, large, and a high palace, but the doore is ve-  
ry lowe: so that the high and arrogant man, cannot  
runne in, but he must stoupe lowe: and humble hym-  
self, that shall enter into it. Presumpcion and arro-  
gancie, is the mother of all errour: and humilitie  
needeth to feare no errour. For humilitie will onely  
searche to knowe the truthe, it will searche, and wyl  
confesse one place with another: and where it can  
not fynde the sense, it wyl prae, it will inquire of o-  
ther that knowe, and wyl not presumptuously and  
rashely define any thyng, whiche it knoweth not.  
Therefore, the humble man maie searche any truthe  
boldely in the scripture, without any daunger of er-  
tour. And if he be ignoraunt, he ought the more to  
read and to searche holy scripture, to bryng him out  
of ignoraunce. I saie not naie, but a man maie pro-  
spere with onely hearyng, but he maie muche more  
prosper, with bothe hearyng and readdyng. This  
haue I said, as touchyng the feare to reade, throug-  
h ignoraunce of the person. And concernyng the diffi-

Howe mooste  
commodious-  
ly and with-  
out all peryll,  
the holy scrip-  
ture is to bee  
redde,

Scripture in  
some places  
is easie, and  
in some plas-  
ces hard to  
be vnderstande

## An exhortacion.

cultie of scripture, he that is so weake, that he is not able to brooke strong meate: yet he maie sucke the sweete and tender mylke, and differre the rest, vntill he waxe stronger, and come to moze knowledge. For God receiueth the learned and vnlearned, and casteth awaie none, but is indifferēt vnto all. And the scripture is full, as well of lowe balles, plain waies and easie for euery man to vse, and to walke in: as also of high hilles and mountaines, whiche few men can ascende vnto. And whosoever geueth his minde to holy scriptures, with diligent studie and seruent desire, it cannot be (saith saint Iohn Chrysostome) that he should be destitute of helpe. For either God almightie will sende him some Godly doctor to instruct him, as he did to instruct Eunuchus, a noble man of Ethiopie, and thersozer vnto Queene Candace, who hauyng a great affection to read the scripture (although he vnderstode it not) yet for the desire that he had vnto Gods woord, God sent his Apostle Philip, to declare vnto hym the true sense of the scripture, that he redde: or els, if we lacke a learned man to instructe and teache vs, yet God himself from aboue, will geue light vnto our myndes, and teache vs those thinges whiche are necessary for vs, and wherein we be ignoraunt. And in another place, Chrysostom saith: that mannes humaine and worldly wysedome or science, nedeth not to the vnderstanding of Scripture, but the reuelacion of the holie Ghoste, who inspireth the true sence vnto them, that with humilitie and diligence do searche therfore. He that asketh, shall haue, and he that seketh, shall find, and he that knocketh, shall haue the dooze open. If we

God leaue  
no manne vn  
taughte, that  
harhe a good  
wyl to know  
his woord.

How know  
lege of scrip  
ture maie bee  
attained vnto

## To the scripture.

We reade once, twice, or thise, and vnderstande not. let vs not ceasse so, but still continue readyng, prayng, askyng of other, and so by styll knockyng (at the last) the dooze shalbe opened (as Saint Augustine saith.) Although many thynges in the Scripture be spoken in obscure misteries, yet there is no thyng spoken vnder darke misteries, in one place, but the selfe same thyng in other places, is spoken more familiarely and plainly, to the capacitie bothe of learned and vblearned. And those thynges in the Scripture that be plaine to vnderstand, and necessarie for saluacion, euery mannes dutie is to learne theim, to print theim in memorie, and effectually to exercise theim. And as for the obscure misteries, to be contented to be ignoraunt in theim, vntill suche tyme as it shall please God, to open those thynges vnto hym. In the meane reason, if he lacke eyther aptenesse or oportunitie, God will not impute it to his foly: but yet it behoueth not, that suche as be apt, should set aside readyng, because some other be vnapt to reade: neuerthelesse, for the difficultie of suche places, the readyng of the whole, ought not to be set a part. And briefly to conclude (as Saint Augustine saith) by the scripture, all men be amended: weake men be strengthened, and strong men be comforted. So that surely, none be enemies to the readyng of Gods word, but suche, as either be so ignoraunt, that they knowe not how wholsome a thyng it is, or els be so sicke, that they hate the moste comfortable medicine, that should heale them: or so vngodly, that they would wishe the people, still to continue in blindnesse, and ignoraunce of God.

A good rule  
for the vnder-  
standyng of  
the scripture.

None is ex-  
cepted from the  
knowledge of  
Goddes will.

What persons  
would haue  
ignoraunce to  
continue.

Thus

## An exhortacion.

The holy scri-  
pture is one  
of gods chiefe  
benefites.

The right re-  
ding, vñe, and  
fruitfull sta-  
dyng in holy  
scripture.  
Psalme 1.

Thus we haue briefly touched some part of the commodities of Gods holy woord, whiche is one of Gods chiefe and principall benefites, geuen and declared to mankind here in earth. Let vs thanke God hartely, for this his great and speciall gyft, benefici- all fauour, and fatherly prouidence. Let vs be glad to reuiue this precious gift, of our heavenly father. Let vs heare, read, and know, these holy rules, In- iunctions, and statutes of our chzistian religio, and vpon that, we haue made profession to God at our Baptisme. Let vs with feare and reuerence late vp (in the chest of our hartes) these necessary and fruit- full lessons. Let vs nighte and daie muse, and haue meditation and contemplacion in them. Let vs ru- minate, and (as it wer) chewe the cudde, that we may haue the swete ieuise, (spirituall effect, mary, hony, ket- nell, tast, comfort, and consolacion of them. Let vs state, quiet, and certify our consciences, with the most infallible certaintie, truthe, and perpetual assurance of them. Let vs prae to God (the onely aucthoir of these Heauenly meditacions) that wee may speake, thinke, beleue, liue, and departe hence, accordyng to the wholsome doctrine and verities of them. And by that meanes, in this world we shall haue Gods pro- teccion, fauour, and grace, with the vnspokeable so- lace of peace, quietnesse of conscience: and after this miserable life, we shall enioye the endlesse blisse and glorie of heauen, whiche he graunt vs all, that dyed for vs all, Iesus Chzist: to whom, with the father, and the holy gost, be all honoz and glorie, both now and euertlastingly. Amen.



**C**An homelie of the miserie of al man-  
kynde, and of his condemnacion to deathe  
euerlasting, by his awne synne.



The holy ghost, in wryting the ho-  
ly scripture, is in nothyng more  
diligent, then to pul doune man-  
nes bainglopy and pryde, whiche  
of al vices, is moſte vniuerſally  
graſted in all mankynd, even fro  
the fiſt infection of our fiſt fa-  
ther Adam. And therefore we

reade in many places of ſcripture, mani notable leſ-  
ſones againſt this olde rooted vice, to teache vs the  
moſte comendable vertue of humilitie, how to know  
our ſelfes and to remembre, what we bee of our ſel-  
fes. In the booke of Genetiſis, almighty God geueth *Gene. iiii.*  
vs all, a tytle and name in our great ground father  
Adam, whiche ought to admoniſhe vs all, to conſi-  
dye what we be, wherof we be, fro whence we came &  
whether we ſhal, ſaiyng thus: in the ſwete of thy fa-  
ce, ſhalt thou eat thy bread, til thou be turned again  
into the ground: for out of it waſt thou taken, in as-  
muche as thou art duſte, and into duſt ſhalt thou be  
turned againe. Here (as it were in a glaſſe) we maie  
learne to know our ſelfes, to be but ground, yearth, &  
aſhes, & that to yearth and aſhes, we ſhall returne.

Alſo, the holy Patriarche Abraham, did well re-  
membere this name and title, duſt, yearth, and aſhes  
appoynted and aſſigned by God, to all mankynde:  
and therfore he calleth him ſelfe by that name, when  
he maketh his earneſt praye for Sodome and Go-  
more. And we read, that Iudith, Heſter, Job, Hiere-  
mie, with other holy men and women, in the old Te- *Judt. iiii. 2. & 12.  
Job. xlii.  
Jere. vi. 2. & 22.*



## Of the miserie of man.

**Sapt. vii.**

**Eccl. xl.**

**Job xiii.**

stamet, did ble sacke clothe, and to cast dust and ashes vpon their heddes, when they betwayled their sinfull luyng. They called & cried to God for helpe and merrie, with suche a Ceremonie of sacke clothe, duste and ashes, that thereby they might declare to the whole worlde, what an humble & lowly estimation they had of themselves, and how well they remembred their name & title aforesaid, their vile, corrupt fraile nature, duste, yearth, and ashes. The booke of wisdom also, willyng to pul downe our proude stomackes, moueth vs diligently to remembre our mortall and yearthely generation, whiche we haue al of hym that was firste made: and that all men, aswell kynges as subiectes, come into this worlde, and go oute of thesame in like sorte, that is, as of our selves full miserable as we maie daily see. And almightie God commanded his prophet Esai, to make a proclamation, and crye to the whole worlde: and Esai asking, what shall I crye? The Lorde answered, crye, that all fl: he is grasse, and that all the glory of man thereof, is but as the floure of the feld: when the grasse is withered, the floure falleth awate, whē the winde of the Lord bloweth vpon it. The people surely is grasse, the which drieth vp, and the floure fadeth awate. And the holy prophete Job, hauyng in himself great experience of the miserable and sinfull estate of mā, doth open thesame to the world, in these wordes, Man (saith he) that is borne of a womā, liuyng but a short tyme, is ful of manyfold miseries: he sprugeth vp like a floure, & fadeth againe, vanishing awate, as it were a shadowe, and neuer continueth in one state. And doest thou iudge it mete, (D

lorde

## Of the miserie of man.

Lozde) to open thyn e yes vpon suche a one, and to bring hym to iudgement with thee: Who can make hym cleane, that is conceived of an uncleane seede: And all men of their eithnelle and naturall prouesse be so vniuersally gotten to synne, that (as the scripture saith) God repented that euer he made man. And Gens. v. vi. by synne, hys indignacion was so muche prouoked against the worlde, that he drowned all the worlde with Noes floudde (except Noe himself, and his little housholde) It is not withoute greate cause, that the Scripture of God, doeth so many times call al men here in this worlde, by this woorde: yearth. O thou yearth, yearth, yearth, saith Jeremy: heare the worde Jerem. xxi. of the lord. This our right name, vocaciō, and title yearth, yearth, yearth, pronounced by the Prophete, sheweth what we bee in deede, by whatsoeuer other stile, title, or dignitie, men do call vs. Thus he plainly named vs, who knoweth best, bothe what we be and what we ought of right to bee called. And thus he describeth vs, speaking by his faithfull Apostle Roma. iiii. S. Paule: all men, Jewes, and Gentiles, are vnder syn: there is none righteous, no, not one: ther is none that vnderstandeth, there is none that seketh after God, they are al gone out of the waie, they are al vnprofitable: there is none that doth good, no, not one: their throte is an open sepulchre, with their tounge they haue bled craft and deceipt, the popson of serpentes is vnder their lippes, their mouth is full of cursyng and bitternes, their fete are swift to shed bloud destruction and wretchednes are in their wates, and the way of Peace, haue they not knowen: there is no feare of God befoze their eyes. And in another place Roma. xii.

## Of the miserie of man.

Gala. iii.

Ephe. ii.

Prou. xxi.

Luke. i.

Matt. iii.

1. Ihon 1.7. ii

**S.** Paule writeth thus: God hath wrapped all nations in vnbelief, that he might haue mercie on all. The scripture concludeth all vnder synne, that the promise by the fayth of Iesus Christ, should be geuen vnto them that beleue. **S.** Paul in many places painteth vs out in our colours, calling vs the children of the wrath of God, when we be bozne: saying also, that we cannot thinke a good thought of our selves, much lesse can we saue well, or do well of our selves. And the wylsman saith in the booke of Proverbs: the iust man falleth seue times a day. The most tried and approued man Job, feared al his workes. **I.** Ihon the Baptist, being sanctified in his mothers wombe, and prayled before he was bozne, called an angell, and great before the lord, replenished euen from his birthe with the holy ghost, the preparer of the waie for our sauioz Christ, and comended of our sauioz Christ, to be more then a prophet, & the greatest that euer was bozne of a woman: yet he plainly graunteth that he had neede to be washed of Christ: he worthely extolleth and gloryfieth his lord & master Christe, and humbleth himselfe, as vnworthy to vnbuckle his shooes, and geueth al honoz and glory to God. So doth **S.** Paule, bothe oft and euidently cofesse himself, what he was of himself, euer geupng (as a moste, faithfull seruaunt) all prayle to his master and sauioz. So doth blessed **S.** Iohn the Euangelist, in the name of hymselfe, and of all other holie men (be they neuer so iust) make this open cofession if we saue, we haue no sinne, we deceyue our selves, and the truthe is not in vs: If we knowlege oure synnes, God is faithfull and iust, to forgeue vs our synnes

## Of the miserie of man.

synnes, and to clesne vs from al vnrightheousnesse: if we saie, we haue not sinned, we make him a liar, and his word is not in vs. Wherfore the wise man in the booke called Ecclesiastes, maketh thys true and general confession: there is not one iust man vpon the yearth: that doth good, and synneth not. And s. Dauid is ashamed of his synne, but not to confesse his synne. How oft, how earnestly, and lamentably doth he despye gods great mercy, for his great offences, & that God should not entre into iudgemēt with him. And again, how wel weigheth this holy mā his synnes, when he cōfelleth, that they be so many in numbre, and so hid, and hard to vnderstande, that it is in maner vnpossible, to knowe, vtter, oz numbre them. Wherfore, he hauing, a true, earnest, and depe contemplation and consideration of his synnes, and yet not commyng to the botom of them, he makech supplicatiō to God, to forgeue him his priuy, secret hid synnes: to the knowlege of the whiche, he can not attein vnto. He weigheth rightely his synnes, from the original rore, & spring hed, perceiuyng, inclinacions prouocatiōs, stirrings, stinginges, buddes, braunches, dregges, infections, tastes, felinges, and sentes of them, to continue in hym still. Wherfore he saith: marke & behold, I was cōceiued in synnes: he saith not, synne, but in the plurall numbre, synnes, for as much as out of one (as fountaine) springeth al the rest. And our sauioz Christ saith: there is none good but God: and that we can do nothyng that is good, without him: noz no man can come to the father, but by hym. He commaundeth vs all to saie, that we bee vnprofitable seruaūtes, when we haue doen al that we

Ecclesiastes, viii.

Psalm li.

Psalm cxlii.

Psalm lxx.

Psalm. li.

Marke. i.

Luke. xvi.

Jhon. xv.

Luke. xvi.

Luke. xviii.



## Of the miserie of man.

Math. ix.

Math. xii.

Math. xv.

we can do. He preferreth the penitent Publiſcan, before the proude, holy, and glorious phariſey. He calleth him ſelf a philiſion, but not to the that be whole but to them that be ſycke, & haue neede of his ſalue for their ſore. He teacheth vs in oure prayers, to reknowlege our ſelſes ſinners, and to aſke righteouſnes and deliuerance from al euils, at our heauenli fathers hande. He declareth that the ſynnes of oure owne hartes, do defile our owne ſelſes. He teacheth that an euill worde or thought, deſerueth condemnation, affirming, that we ſhall geue an accompte, for euerie idle worde. He ſaieth, he came not to ſaue but the ſepe that were vterly loſte and caſt awate. Therefore ſewe of the proude, wiſt, learned, wiſe, perfect, and holy Phariſeis, were ſaued by him, becauſe they iuſtified themſelſes, by their couſterfeit holines before men. Wherefore (good people) let vs beware of ſuche hypocriſy, vaine glozy, and iuſtifying of our ſelſe. Let vs loke vpo our feete, and then, doune peacockes ſethers, doune proude harte, doune vyle clare fraile and brittle vellels.

### The ſecond parte of the Sermon of the miserie of man.



For as much as the true knowlege of our ſelues is very neceſſarye to come to the right knowlege of god, ye haue heard in the laſt reacyng how humble al godlie men alwaies haue thought of them ſelues, and ſo to thinke and iudge of them ſelues are taught of God their creator, by his holy worde. For of our ſelues we be crabbe trees, that can bring forth no apples. We  
be



## Of the miserie of man.

are, thepe that runne astray, but we cannot of our  
 awne power come again to the shepfold, so great is 1. Peter. ii.  
 our imperfection and weakenes. In our selues there  
 fore maie not we glory, whiche (of our selues) are no-  
 thing but synfull. Neither we maie reioyse, in any  
 workes that we do, whiche all be so vnperfect & vn-  
 pure, that they are not able to stand, before the righ-  
 teous throne of God, as the holy Prophete Dauid  
 saith: entre not into iudgement with thy seruante, o Psalm. cxlii.  
 lord, for no man that liueth shalbe founde righte-  
 ous in thy sight. To God therefore muste we flee, or  
 els shall we neuer finde peace, rest and quietnesse of  
 conscience in our hartes. For he is the father of mer-  
 cies, and God of all consolacion. He is the Lord, ii. Corint. i.  
 with whom is plenteous redēpcion. He is that God  
 which of his awne mercie saueth vs, and setteth out Psalm. cxxx.  
 his charitie and exceeding loue towardes vs, in that  
 of his awne voluntarie goodnesse, when we wer pe-  
 rished, he saued vs, and prouided an euerlastyng  
 kingdome for vs. And all these heauenly treasures,  
 are geuen vs, not for our awne desertes, merites, or  
 good dedes (whiche, of our selues we haue none)  
 but of his meere mercy, freely. And for whose sake.  
 Cruely, for Iesus Christes sake, that pure and vn-  
 defiled lambe of God. He is that derely beloued  
 sonne, for whose sake, god is fully pacified, satisfied  
 and sette at one with man, He is the lambe of God, Jhon. i.  
 whiche taketh awaye the synnes of the worlde: of 1. Peter. ii.  
 whom onely, it may be truly spoken, that he did all  
 thinges well, and in his mouth was found no craft  
 nor subtiltie. None but he alone, maye saie, the  
 Prince of the worlde came, and in me he hath no-  
 thing

## Of the miserie of man.

Thon viii.  
Hebr. viii.

i. Thon. ii.

Math. i.

thyng. And he alone maye saie also: whiche of you  
shall reprove me of any faulte. He is that hygh and  
everlasting priest, whiche hath offered himself once  
for al vpo the altar of the crosse, and with that one  
oblacion, hath made perfect for evermore, them that  
are sanctified. He is the alone Mediator, betwene  
God and man, whiche payed our ransome to God,  
with his awne bloude, and with that hath he cleansed  
vs all from sinne. He is the Physicion, whiche hea-  
leth all our diseases. He is that sauior, which sauleth  
his people from all their synnes. To be shorte, he is  
that flowyng, & moste plenteous fountain, of whose  
fulnesse, all we haue receiued. For in hym alone, are  
all the treasures of the wisdom, and knowlege of  
God hydden. And in hym, and by hym, haue we from  
God the father, all good thynges, petyng either  
to the body, or to the soule. Or howe muche are we  
bounde, to thys our heavenly father, for his greate  
mercies, whiche he hath so plenteously declared vn-  
to vs, in Christe Iesu our Lorde and sauior. What  
thanks worthy and sufficient can we geue to him?  
Let vs all with one accorde, burst out with ioyfull  
voyces, euer praisyng and magnifyng this Lorde  
of mercy, for his tender kyndnesse shewed to vs in  
his derely beloued sonne, Iesus Christ our Lorde.

Hetherto haue we heard, what we are of our sel-  
fes: verely, synfull, wretched, and dampnable: again  
we haue heard, howe that of oure selves, and by oure  
selves, we are not hable, eyther to thynke a good  
thought, or worke a good dede, so that we can fynde  
in our selves, no hope of saluacion, but rather what-  
soeuer maketh vnto our destruction. Again we haue

heard:

# 101 **Of the miserie of man.**

hearde, the tendre kyndenesse and grente mercye of  
 God the father towarde vs, and how beneficial he  
 is to vs, for Christes sake, without oure merites or  
 desettes, euen of his awne meere mercie and tendre  
 goodnesse. Now, how these excedyng greate mercies  
 of God, shew abrode in Christe Iesu for vs, bee obte-  
 ned: and how we be deliuered from the captiuitie of  
 synne, deathe, and hell, it shall moze at large (with  
 Gods helpe) be declared in the next Homelie. In the  
 meane season, yea, and at all tymes, let vs learne to  
 knowe our selues, our faultis and weakenesse, with-  
 out any ostentacion, or boasting of our awne good  
 dedes and merites. Let vs also knowlege the exce-  
 dyng mercy of God towarde vs, and confesse, that  
 as of our selues, cometh all euil and dampnacion,  
 so lykewyse of hym, cometh all goodnesse and sal-  
 uacion, as God hym self saith, by the prophet **De:**  
**O** Israel, thy destruction cometh of thy selfe, but  
 in me onely is thy helpe and comforte. If we thus  
 humbly submitte our selues in the sight of God  
 we maie bee sure, that in the tyme of his  
 visitacion, he will lift vs vp vnto  
 the Kingdome of his dearely  
 beloued sonne Christe.

*Dee. xlii.*

Iesu our Lorde: to  
 whom with the  
 father and  
 the holy  
 Ghost, bee all honour,  
 and glory for euer.

**A M E N.**

**D.ij. An**

# An Homelie of the saluacion of mankynd, by onely Chyist our sauioꝝ, from synne and death euerlasting.



Because all men be sinners and offenders against God, and breakers of his law and commandementes, therefore can no manne by his owne actes, woꝝkes, and deedes (seme thei neuer so good) be iustified, and made righteous before God: but euery man of necessitie, is constrained to seke for another righteousnesse, or iustification, to be receyued at Gods owne handes, that is to saie, the remission, pardon, and forgiveness of hys synnes and trespasses, in suche thynges as he hath offended. And this iustification or righteousnesse, which we so receiue by gods mercy, and Chyistes merites, embraced by faith, is taken, accepted, and allowed of God, for our perfect & full iustification. For the moze ful vnderstanding hereof, it is our partes and duetie, euer to remembre the greates mercy of God, how that (all the worlde being wrappyd in synne, by breakyng of the lawe) God sent his onely sonne, oure sauioꝝ Chyiste into this worlde, to fulfyll the lawe for vs, and by shedyng of his most precious bloud, to make a sacrifice and satisfaccion, or (as it maye be called) amendes, to his fater for our synnes, to asswage his wrathe and indignacion conceyued against vs, for thesame. In so much that infantes, beyng baptised, and dyng in their infancie, are by this sacrifice, wasshed from their synnes, brought to Gods fauor, and made his chyldren, and inheritoꝝ of his kyngdome of heauen. And they  
which

The efficacye  
of Chyistes  
Passion and  
satisfaction.



## Of saluacion.

whiche actually do synne after their baptisme, when they conuerthe and turne againe to God vnfaignedly they are likewise washed by this sacrifice from their synnes, in such sorte, that there remaineth not anye spotte of synne, that shalbe imputed to their dampnation. This is that iustification, or righteousness, whiche saint Paul speaketh of, when he saith: no man is iustified, by the workes of the law, but frely by faith in Iesus Christ. And againe he saith, we beleue in Iesu Christ, that we be iustified frely, by the faith of Christ, and not by the workes of the law, because that no man shalbe iustified by the workes of the law. And although this iustification, be fre vnto vs, yet it commeth not so freely vnto vs, that there is no raunsome payed therfore at all. But here may mannes reason be astounded, reasonyng after this fashion: if a raunsome be payed for oure redemption, then is it not geuen vs freely, for a Dysloner that payeth his raunsome, is not let go freely, for if he go freely, then he goeth without raunsome: for what is it els to go freely, then to be set at libertie, without payment of raunsome.

Roma. viii.

Objection.

This reason is satisfied by the greate wisdom of God, in this mistery of our redemption, who hath so tempered his iustice and mercie together, that he woulde neither by his iustice condemne vs vnto the perpetuall captiuitie of the deuill and his prison of hel, remedies for euer without mercy: nor by this mercy, deliuer vs clerely, without iustice or payment of a iust raunsome. But with his endles mercy, he topped his moste vprighte and equall iustice. His greate mercy he shewed vnto vs, in deliueyng

In answer.

## Of saluacion.

vs from our former captiuitie, without requirynge,  
of any raunsome to be payed, or amēdes to be made  
vpon our partes: whiche thinge, by vs had beue im-  
possible to bee doen. And where as it laye not in vs  
that to do, he prouided a raunsome for vs, that was  
the most precious body & bloude of his awne moste  
deere and best beloued sonne Iesu Christe: who besy-  
des his raunsome, fulfilled the law for vs perfectly.  
And so the iustice of God, & his merce dyd embrace  
together, and fulfilled the misterie of our redempci-  
on. And of this iustice and merce of God knit toge-  
ther, speaketh saint Paul, in the. iiii. Chapit. to the  
Romaines: all haue offended and haue nede of the  
glozy of God, iustified frely by his grace, by the re-  
dēpcion, which is in Iesu Christ, whom god hath set  
furth to vs, for a reconciler, & peace maker, through  
faith in his blood, to shewe his righteousnesse. And  
in the. x. Chapter: Christe is the ende of the law, vnto  
righteousnes, to euery man that beleueth. And in  
the. viii. Chapter: that which was impossible by the  
lawe, in asmuch as it was weake by the fleshe, God  
sendyng his awne sonne, in the similitude of synfull  
fleshe, by synne dampned synne in the fleshe, that the  
righteousnesse of the lawe mighte be fulfilled in vs,  
which walke not after the fleshe, but after the spirite.  
In these foresayd places, the Apostle toucheth  
specially three thynges, whiche muste concurre and  
go together in our iustificacion. Vpon Gods parte  
his greate merce and grace: vpon Christes parte,  
iustice, that is, the satisfaction of Gods iustice, or the  
pryce of our redempcion, by the offeringe of his body  
& shedyng of his blood, with fulfylling of the lawe,  
perfectly

Roma. iiii.

Roma. x.

Roma. viii.

These thinges  
must go toge-  
ther in oure  
iustificacion.

## Of saluation.

perfectly and thoroughly: & vpon our parte, true and  
 truely faith in the merites of Iesu Christe, whiche  
 yet is not oures, but by Gods working in vs. So  
 that in oure iustification, is not onely Gods merite  
 and grace, but also his iustice, whiche the Apostle  
 calleth the iustice of God, and is consisteth in payng  
 our ransom, and fulfilling of the law: and so the  
 grace of god, doth not exclude the iustice of god in  
 oure iustification, but onely excludeth the iustice of  
 man, that is to saie, the iustice of our workes, as to  
 be merites of deseruyng our iustification. And ther-  
 fore the same Paule declareth here nothing, vpon the  
 behalfe of man, concerning his iustification, but onely  
 by a true and truely faith, whiche neuertheles is the  
 gift of God, and not mannes onely worke without  
 God. And yet that faith, dothe not exclude repen-  
 taunce, hope, loue, dread, and the feare of God, to be  
 toynded with faith, in every man that is iustified: but  
 it excludeth the fro the office of iustifying. So that  
 although they be all present together in him that is  
 iustified, yet they iustifie not altogether. Nor that  
 faith also, doth not exclude the iustice of oure good  
 workes, necessarily to bee doen afterward of duetie,  
 towardes God (for we are moste bounden to serue  
 God, in doyng good deedes, commaunded by hym  
 in his holy scripture, all the dayes of our lyfe:) But  
 it excludeth them, so that we maie not do them, to  
 this intent, to be made good by doyng of them. For  
 all the good workes that we can do, be vnperfecte,  
 and therefore not able to deserue our iustification: but  
 our iustification dothe come freely, by the mere mer-  
 cy of God, and of so greate and free mercye, that  
 whereas

Howe it is to  
 be vnderstand  
 that faith ius-  
 tifieth with-  
 out workes.

## Of saluacion.

where as all the worlde was not able of their selves, to paye any parte towardes their raunsome, it pleased our heauenly father of his infinite mercy, without any oure deserte or deseruing, to prepare for vs the moste precious iewelkes of Chyistes body and bloud, whereby our raunsome might be fully payed, the lawe fulfilled, and his iustice fully satisfied. So that Chyiste is now the righteousnesse of all them, that truly do beleue in hym. He for them payed their raunsome, by his deathe. He for them, fulfilled the lawe in his lyfe. So that now, in hym, and by hym, every true Chyistian man may be called a fulfiller of the lawe, forasmuche as that, whiche their infirmite lacketh, Chyistes iustice hath supplied.

### 22 The seconde parte of the Sermon of Saluacion,



I haue hearde of whome all men ought to seke their iustification and righteousnesse, and how also this righteousnesse cometh vnto men by Chyistes deathe and merites. Ye hearde also how that thre things are required to the obtaining of our righteousnes: that is, gods mercy, Chyistes iustice, and a true and a liuely faithe, out of the whiche faithe spryngeth good workes. Also before was declared at large that no man can bee iustified by hys awne good workes, because that no man fulfilleth the lawe, accordyng to the full requeste of the lawe. And saint Paule in his Epistle to the Galathians, proueth the same, sayng thus, If there had



## Of saluacion.

nounce the merite of all our sayd vertues, of faith, hope, charitie, and all our other vertues, and good dedes, whiche we either haue done, shall do, or can do, as thinges that bee farre to weake, and insufficient and vnperfect, to deserue remission of our synnes, and our iustificacion, and therefore we muste truste onely in Gods mercie, and in that sacrifice whiche our high priest, and sauioꝝ Christ Iesus, the sonne of God, once offered for vs vpon the crosse, to obtayne thereby Gods grace and remission, as well of oure originall synne in baptisme, as of all actuall synne committed by vs after our baptisme, yf we truly repente and conuert vnsaindly to hym againe. So that as sainte Ihon Baptist, although he were neuer so vertuous and Godly a man, yet in this matter of forgiuynge of synne, he did put the people fro hym, and appointed them vnto Christ, sayng thus vnto them: Behold, yonder is the lambe of God, Ihon. 1 whiche taketh awaye the synnes of the worlde: euen so, as greate and as Godly a vertue as the liuely faith is, yet it putteth vs from it selfe, and remitteth or appointeth vs vnto Christ, for to haue only by hym remission of oure synnes, or iustificacion. So that our faith in Christ (as it were) saith vnto vs thus: It is not I that take awaye your synnes, but it is Christ only, and to hym only. I send you for that purpose, remouing them all your good vertues, wordes, thoughtes, and workes, and only putting your truste in Christ.

**T**he thirde parte of the sermon  
of Saluacion.

## Of saluacion.



**I** hath bene manifestlye declared vnto you, that no man can fulfill the lawe of God, and therfore by the lawe al men are condemned: And here vpon it folowed necessarilye, that some other thyng should be required for our saluacion than the lawe, and that is a true and a liuely faithe in Christ bringyng forth good workes & a life according to gods commaundementes. And also you haue heard the auncient aucthours myndes of this propolicion, saith in Christ only iustifieth man, so plainly declared, that you see the very true sence, &c.

Thus you do se, that the very true sence of this propolicion: We bee iustified by faith in Christ onely: (according to the meanyng of the old aunciente aucthors) is this: we put our faith in Christ, that we be iustified by hym onely, that we be iustified by Gods free mercy, and the merites of our savior Christ onely, and by no vertue or good worke of our awne, that is in vs, or that we can bee able to haue or to do, for to deserue the same: Christ himselfe onely, beyng the cause meritorious thereof.

Here you perceyue many wordes to bee vsed, to auoide contention in wordes with them, that delight to bridle aboute wordes, and also to shew the true meanyng, to auoide euill talkyng and misundersstandyng: and yet peraduenture it wil not serue with them, that be contentious: but contenders wil euer forge matter of contention, euen whē they haue none occasion thereto. For withstandyng, suche be the lesse to be passed vpon, so that the rest may pro-

## Of saluacion.

Site, whiche wil be nidle desirous to know the truth,  
then (when it is plain enough) to contende about it,  
and with cōtencious; and capcious caullacions, to  
obscure and darken it. Truthe it is: that our awne  
workes, cannot iustifie vs, to speake properly of our  
iustificacion: (that is to say) our workes do not me-  
rite or deserue remission of our sinnes, and make vs  
of our self, iust before God: but god, of his mere mer-  
cy, through the only merites and deseruynges of  
his sonne Iesus Christ, doth iustifie vs. Neuerthe-  
less, because faith doth directly sende vs to Christe  
for remission of our sinnes, and that by faith geuen  
vs of God, we embrace the promise of Gods mercy,  
and of the remission of our sinnes, (whiche thyng,  
none other of oure vertues or workes prophesye  
doeth): therefore scripture bleseth to saye, that saythe  
without workes doth iustify. And forasmuche, that  
it is all one sentence in effect to saye: sayth without  
workes, and onely sayth doth iustifie vs, therefore  
the olde auncient fathers of the churche, from tyme  
to tyme, haue bettered oure iustificacion with this  
perche: Onely faith iustificieth vs: meauyng none  
other thyng, the samct Paule meante, when he sayd  
sayth without workes iustificieth vs. And because,  
al this is brought to passe, through the onely meri-  
tes and deseruynges of our sayior Christe, and not  
through our merites, or through the merite of any  
vertue, that we haue within vs, or of any worke that  
commeth from vs: therefore in that respect of merite  
and deseruyng we renounce (as it wer) altogether a-  
gain; faith, workes, and all other vertues. For our  
awne imperfeccion, is so great through the corrup-  
cion:

## Of Iustification.

cion of originall synne; that althow imperfect that is  
within vs: faith, charitie, hope, bende; thoughtes,  
wordes and woorkes, and therefore, not apt to merite  
and deserue any part of our iustification for vs. And  
this forme of sprakyng vse we, in the humbling of  
our selues to God, and to geue all the glory to oure  
sauioz Chyriste, whiche is best worthy to haue it.

Here you haue harde the office of G O D in our  
iustification, and how we receiue it of hym, frely, by  
his mercy, without oure desertes, throught true and  
liuely faith. Nowe you shall heare the office and  
duety of a chryistian man vnto God, what we ought  
on our part, to redre vnto God again, for his great  
mercy and goodnesse. Our office is not to passe the  
tyme of this present life vnfruitfully and idly, pra-  
ter that we are baptised or iustified, not caring how  
fewe good woorkes we do, to the glory of God; and  
proffite of our neyghboys: much lesse it is: our office  
after that we bee once made Chyristes membes; to  
hauue contrary to thesame, makynge our selues mem-  
bres of the deuill walkyng after his inticementes,  
and after the suggestions of the world and the flesh  
wherby we knowe, that we do serue the worlde, and  
the deuill, and not God. For the faith, whiche bring-  
geth furthe (without repentance) either euyl woork-  
es, or no good woorkes, is not a right, pure, and li-  
uely faith, but a dedde, deuelyshe, countrefeite, and  
feined faith, as S. Paule, and S. James calleth it.  
For eue the deuilles knowe and beleue, that Chyrist  
was borne of a virgyn, that he fasted fortye daies,  
fortye nightes, without meate and dryncke, that he  
brought all kynde of miracles, declaring himselfe

They þ prech  
faith only iu-  
stifieth, do  
not teache  
carnall liber-  
tie, or that we  
should do no  
good woorkes

The deuilles  
haue saythe  
but not the  
true sayth.



## Of saluacion.

bety God. They beleue also, that Christ for our sa-  
 kes suffred most painfull death, to redeme vs from  
 eternal death, and that he rose again from death the  
 thirde day: thei beleue that he ascended into heauen,  
 and that he sitteth on the right hande of the father,  
 and at the laste end of this woold, shall come again  
 and iudge bothe the quicke and the dead. These ar-  
 ticles of our faith, the deuils beleue, and so they be-  
 leue all thynges that be wrytten in the newe and old  
 Testament to be true, and yet for all this faith, thei  
 be but deuilles, remainyng styll in their dampnable  
 estate, lackyng the very true christian faith. For the  
 right and true christian faith is, not onely to beleue What is the  
true and iust  
faythe.  
 that holy Scripture, and all the foresaid articles of  
 our faith are true, but also to haue a sure truste and  
 confidence in Gods mercifull promises, to be saued That that co-  
tinue in euyl  
liuyng, haue  
not true faith  
 from cuerlastyng dampnacion by Christe: whereof  
 doth folow a louyng hart, to obey his commaunde-  
 mentes. And this true Christian faith, neyther any  
 deuill hath, nor yet any man, whiche in the outward  
 profession of his mouthe, and in his outward recey-  
 uing of the Sacramentes, in comyng to the chur-  
 che, and in all other outward apparaunces, seemeth  
 to bee a Christian manne, and yet in his liuyng and  
 deedes, sheweth the contrarie. For how can a man  
 haue this true faith, this sure truste and confidence  
 in God, that by the merites of Christe, his sinnes be  
 remitted, and he reconciled to the fauor of God, and  
 to be partaker of the kyngdom of heauen by Christ.  
 when he liueth vngodly, and denyeth Christe in his  
 deedes. Surely, no such vngodly man, can haue this  
 faith and truste in God. For as they knowe Christ

## Of saluacion.

¶ Psal. v.

to be the onely sauioꝝ of the woꝝld, so thei know also that wicked men shall not possesse the kyngdome of God. Thei know that God hateth vnrighteousnes, that he wyl destroye all those that speake vntruly, that those that haue done good woꝝkes (whiche can not bee doen without a liuely faith in Chyste) shall come foꝝth in the resurrection of lyfe, and those that haue done euil, shall coe vnto þe resurrection of iudgement: and verp well they know also, that to them that be contencious, and to the that will not be obedient vnto the truth, but will obey vnrighteousnes, shall come indignacion, wꝛathe, and affliction. &c.

¶ Therfoze to conclude, considering the infinite benefites of God, shewed and exhybited vnto vs mercifully without out desertes, who hath not onely created vs of nothyng, and from a peece of vile clay of his infinite goodnes hath exalted vs (touching our soule) vnto his owne similitude and likenesse: but also, whereas we were condemned to hell, and death eternall, hath geuen his owne naturall sonne, beyng God eternall, immortall, and equall vnto hymselfe, in power and gloꝝy, to bee incarnated, & to take our mortall nature vpo him, with the infirmitiees of the same: and in the same nature, to suffre moste shamefull and painfull death foꝝ our offences, to thintent to iustifie vs, and to restoze vs to life euerlasting, so makypng vs also his dere beloued childeꝝ, bꝛethꝛen vnto his onely sonne our sauioꝝ Chyste, & inheritoꝝs foꝝ euer with hym, of his eternall kyngdō of heauen.

¶ These great and mercifull benefites of god (if thei be well cōsidered) do neither minister vnto vs occasion to be idle, and to liue without doypng any good woꝝkes

## Of saluacion.

wozkes, neither yet stirreth vs, by any meanes to do euill thynges : but contrarywise, if we be not desperate persones. and our heartes harder then stones, they moue vs to rendze our selves vnto God wholly with all our will, heartes, might and power, to serue him in al good dedes, obeyng his commaundementes, during our lifes, to seke in al thynges, his glory and honoz, not our sensuall pleasures & vainglozy, euermore dzeadyng willyngly to offede such a mercifull God and louyng redemer, in worde, thought, oz dede. And thesayd benefytes of God depely considered, moue vs, for his sake also, to bee euer ready to geue our selves to our neighbors, and asmuche as lyeth in vs, to study with all oure induour, to do good to euery man. These be the fruites of the true fayth, to do good (asmuch as lyeth in vs) to euery man. And aboue all thynges, and in al thynges to auance the glory of God, of whom onely we haue our sanctification, iustification, saluacion, and redemption. To whom be euer glory, praise, and honoz, worlde without ende. Amen.

(.) (.)

(.)

f.ij.

A thorte

# A Shorte declaracion of the true liuely, and Christian fayth.

Faythe.



**T**HAT fyyste entreye vnto **G. O. D.** (good christian people) is thorough fayth: whereby, (as it is declared in the laste Sermon) we be iustified before **G. O. D.** And least any man shoulde be deceyued, for lacke of right vnderstanding ther-

A dead faith.

James. ii.

Titus. i.

of, it is diligently to be noted, that faythe is taken in the scripture, two maner of wayes. There is one faythe, whiche in scripture is called a dead faythe, whiche bringeth furth no good woorkes, but is ydle, barain, and vnfrutefull. And this faythe, by the holy Apostle saint James, is compared to the fayth of deuels, whiche beleue God to bee true, and iuste, and tremble for feare, yet they do nothing well, but all euill. And suche a maner of faythe haue the wicked and naughtie christia people, whiche confesse God (as sainte Paule sayeth) in their mouthe, but denye hym in theyr deedes, beyng abominable, and withoute the righte fayth, and to all good woorkes, repprouable. And this fayth is a persuation and belief in mannes harte whereby he knoweth that there is a God, and assenteth vnto al trueth of Gods mooste holye worde, conteyned in holy scripture. So that it consisteth ouely, in beleuing in the woorde of God, that is true. And this is not properly called faythe: But as he that readeth Césars Commentaries, beleuyng thesame to be true, hath thereby a knowlege of Césars lyfe, and noble actes, because he beleueth the hystory of César



## Of fayth.

Cesar: yet it is not properly sayed that he beleueth in Cesar of whome he loketh for nohelpe, nor benefite: Euen so he that beleueth, that all that is spoken of God in the Bible, is true, and yet liueth so vngodly, that he cannot loke to enioy the promises and benefites of God: although it maye be sayde, that suche a man hath a fayth and belief to the wordes of God, yet it is not properly said that he beleueth in God, or hath suche a faith and truste in God whereby he may surely loke for grace, mercy, and eternal lyfe at Gods hand, but rather for indignacion and punishment, according to the merites of his wycked lyfe. For as it is wrytten in a booke, entituled to be of Didimus Alexādrinus: forasmuch as faith without workes is ded, it is not now faith: as a ded man, is not a man. This ded faith therfore, is not y<sup>e</sup> sure and substantial faith, whiche saueth synners.

Another faith there is in scripture, whiche is not A lively faith. (as the foresayde faith) idle, vnfruitfull, and dead but worketh by charitie (as, S. Paule declareth.) Gal. v. Whiche, as the other bayn fayth, is called a ded fayth, so maye this be called a quicke or lively Gala. v. fayth. And this is not onely the cōmon belefe of the Articles of our fayth, but it is also a sure truste and confidence of the mercie of God, through oure lord Iesus Christ, and a stedfast hope of all good thinges to be receiued at Gods hande, & that although we, through infirmitie, or temptaciō of our ghostly enemye, do fall from hym by synne, yet if we returne again vnto hym, by true repentaunce, that he will forgieue & forget oure offences, for his sonnes sake our sauio<sup>r</sup> Iesus Christ, & beleue that he wil make

## Of fayth.

vs inheritoꝝ with him of his euerlastyng kyngdō,  
& that in the meane tyme, vntyll that kyngdō come,  
he wyl be our protectoꝝ and defendoꝝ in all perils &  
daungers, whatsoeuer do chaunce: and that, though  
sometyme he doth seē vs sharpe aduersitie, yet that  
euermoze he wyl be a louing father vnto vs, coꝛrec-  
tyng vs foꝝ our synne, but not withdꝛawynge his  
mercy finally from vs, yf we trust in him, & commit  
our selves wholy vnto hym, hang onely vpon hym,  
& call vpon him, ready to obey and serue him. This  
is the true, liuely, and vnfamed christian fayth, and  
is not in the mouthe and outward pꝛofession onely:  
but it liueth, and stirreth inwardly in the hart. And  
this fayth is not without hope and truste in God,  
noꝝ without the loue of God and of our neyghboꝝ  
noꝝ without the feare of God, noꝝ without y<sup>e</sup> desyre  
to heare Gods worde, and to folowe thesame, in es-  
chewyng euill, and doynge gladly all good woꝝkes.

Heb: x. xi.

This fayth, (as saint Paule discribeth it) is the  
sure ground and foundacio of the benefites, whiche  
we ought to loke foꝝ, and trust to receiue of God: a  
certificat & sure expectacion of them, although they  
yet sensibly appere not vnto vs. And after he sayth:  
he that cometh to God, must beleue, both that he is,  
& that he is a merciful rewarder of weldoers. And  
nothyng comendeth good men vnto God so muche  
as this assured faith, & trust in him. Of this faythe,  
iii. thynges are specially to be noted. First, that this  
fayth, doth not lye ded in the hart, but is liuely and  
fruitful in bꝛyngyng furth good woꝝkes. Secōde, y<sup>e</sup>  
without it, cā no good woꝝkes be done, y<sup>e</sup> shalbe ac-  
ceptable, & pleasānt to God. Thirde, what maner of  
good

These thyn-  
ges are to bee  
noted of faith

## Of faith.

good workes thei be, & this faith doth bring forth.

For the first, as the light cannot be hyd, but will shewe forth it self, at one place or other: So a true faith cannot be kept secret, but when occasion is offered, it will breake out, & shew it selfe by good workes. And as the liuing body of a man euer exerciseth suche thynges, as belongeth to a naturall & liuyng body, for nourishment and preservation of the same, as it hath neede, oportunitie, and occasion: euen so the soule, that hath a liuely faith in it, will be doyng alwaie some good worke, whiche shall declare that it is liuyng, and wyl not be vnoccupied. Therefore, when men heare in the scriptures so high commendacions of faith, that it maketh vs to please GOD, to liue with GOD, and to be the children of GOD: if then thei phantasie that thei be set at libertie, from doing all good workes, and mate liue as they list, thei trespasse with GOD, and deceiue themselves. And it is a manifest token, that thei be farre from hauing the true and liuely faith, and also farre from knowlege what true faith meaneth. For the very sure & liuely christian faith is, not only to beleue all thinges of GOD, whiche are contained in holy Scripture: but also is an earnest trust and confidence in GOD, that he doth regarde vs, and hath cure of vs, as the father of the childe whom he doth loue, and that he will be mercifull vnto vs, for his onely sonnes sake: and that we haue our sauior Christ our perpetual aduocate and priest, in whose only merites, oblation, and sufferieng we do truste that our offences be continually washed and purged, whensoever we (repentyng truly) do returne to hym with our whole hart, stedfastly  
Deter.

Faith is full  
of good workes.

## Of faith.

determinyng with our selves, through his grace, to obey and serue him, in keeping his commaundementes, and neuer to turne backe again to sinne. Such is the true faith, that the Scripture doth so muche commende, the whiche when it seeth and considereth what God hath done for vs, is also moued through continuall assistance of the spirite of God, to serue and please him, to kepe his fauor, to feare his displeasure, to continue his obedient chyliden, shewyng thankfulness againe, by obseruyng his commaundementes, and that freely, for true loue chiefly, and not for dreade of punishment, or loue of temporall reward: consideryng how clerely, without our deserynges, we haue receiued his mercy & pardon freely.

*Abac. ii.*

This true faith will shew forth it self, and cannot long be idle. For as it is written: The iuste man doeth liue by his faith. He neither sleepeth, nor is idle, when he should wake & be well occupied. And God by his Prophet Hieremie saith: that he is a happie and blessed man, which hath faith and confidence in God. For he is lyke a tree, set by the waterside, that spreadeth his rootes abroade toward the moysture, and feareth not heate when it cometh: his leafe will be grene, and will not cease to bryng forth his fruit: Euen so, faithfull men (puttyng awaie all feare of aduersitee) will shewe forth the fruite of their good workes, as occasion is offered to do them.

*Isa. xlii.*

**T**he second part of the Sermon  
of faith,



## Of faith.



**Y**e haue heard in the first parte of this Sermon, that there be two kyndes of faith: a dead and an vnfruitfull faith, and a faith liuely that worketh by charitie. The first to be vnprofitable, the second necessary for the obtaining of our saluacion: the whiche faith hath charitie alwaies ioynded vnto it, and is fruitfull, bringyng forth all good workes: Now as concernyng the same matter you shal heare what foloweth.

The Wiseman saith: he that beleueth in God, will Eccle. xxxii. harken vnto his comādemētes, for if we do not shew our selves faithfull in our conuersacion, the faith whiche we pretend to haue, is a fained faith, because the true christen faith is manifestly shewed by good liuyng, and not by wordes onely, as Sanct Augu- Libro de fide et operibus. Capit. ii. Sermo de lege et fide. stine saith: good liuyng cannot be separated from true faith, whiche worketh by loue. And S. Chrysostome saith, faith of it selfe is full of good workes, as lone as a man doeth beleue, he shal be garnished with them. How plentiful this faith is of good workes, and how it maketh the worke of one man more acceptable to God then another: Saint Paule teacheth at large in the .xi. chap. to the Hebrues, sayng, that faith made the oblacion of Abell, better then the oblaciō of Cain This made Noe to build the Arke. Gene. iii. Gene. vi. Eccle. xliii. Gene. xi. This made Abraham to forsake his countrey, and all his frendes, and to go vnto a far countrey, there to dwell among straungers. So did also Isaac and Iacob, dependyng onely of the helpe and trust that they had in God. And when they came to the countrey whiche God promised them, they would buldoe

## Of faith. 10

no cities, towne nor houses, but liued lyke straungers in tentes, that myght enery daie be remoued. Their trust was so muche in God, that they set but little by any worldly thyng, for that God had prepared for them better dwelling places in heauen, of his own foundation and buildyng. This faith made Abraham readie at Gods commaundement, to offer his owne sonne and heire Isaac, whom he loued so well, and by whom he was promised to haue innumerable issue, amōg the whiche, one should be bozne, in whom all nations should be blessed: trustyng so muche in God, that though he were slaine, yet that **GOD** was able by his omnipotent power to rayle him from death, and perfourme his promise. He trusted not the promise of God, although vnto his reason euery thyng seemed contrary. He beleued verely that God would not forsake hym in dearth and famine that was in the countrey. And in all other daungers that he was brought vnto, he trusted euer that God would be his God, and his protectour, whatsoeuer he sawe to the contrary. This faith brought so in the hart of Moses, that he refused to be taken for kynge Pharaos his doughters sōne, and to haue great inheritance in Egypte: thinkyng it better with the people of God, to haue affliction and sorow, then with naughtie men, in sinne to liue pleasantly for a tyme. By faith, he cared not for the threatenynge of kynge Pharaos: for his trust was so in god, that he passed not of þe felicitie of this world, but looked for the reward to come in heauen, settynge his hart vpon the inuisible God, as if he had seene hym euer present before his eyes. By faith the childe

dient

Gene. xli.  
Eloy. xliii.

Exod. ii.

## Of faith.

dozen of Israell passed through the red sea. By faith, the walles of Iericho fell downe without stroke, Exod. xlii.  
Iosue. vi. and many other woonderfull myzacles haue been wrought in all good men that heretofore haue been, faith hath brought forth their good woꝝkes, and obtained the promyses of God.

Faith hath stopped the Lyons mouthes : faith hath quenched the force of fyre : faith hath escaped the swourdes edges : Faith hath geuen weake men strength, victorie in battayle, ouerthzowen the armies of Infidels, rased the dead to lyfe: faith hath made good miene to take aduersitie in good parte: some haue been mocked and whipped, bounde and cast in prison : some haue losse all their goodes and liued in great pouertie : Some haue wandered in mountaines, hilles, and wildernesse: some haue been racked, some slayne, some stoned, some sawen some rent in pieces, some hedded, some rent without mercie, and would not be deliuered, because they looked to rise again, to a better state. Daniel. vi.  
Daniel. i.

All these fathers, Martyrs, and other holy men, (whom saint Paule spake of) had their faith surely fixed in God, when all the world was against them. They did not onely knowe God to be the lord, maker and gouernour of all men in the world: but also they had a speciall confidence and trust, that he was and would be their God, their comfortor, ayder, helper, maintainer, and defender. This is the christian faith, whiche those holy men had, and we also ought to haue. And although they were not named christian men, yet was it a christian faith that they had,

## Of faith.

for they looked for all benefites of God the father, through the merites of his sonne Iesu Christ, as we now do. This difference is betwenethem and vs, for they looked whē Christ should come, and we be in the time, when he is come. Therfore saith S. Augustine, the tyme is altered, but not the faith. For we haue both one faith in one Christ. The same holy Ghost also that we haue, had they, saith S. Paule. For as the holy ghost doeth teache vs to trust in God, and to call vpon him as our father: so did he teache them to saie (as it is written:) Thou Lord art our father and redemer, and thy name is without beginning and euerlastyng. God gaue them grace to be his childezen, as he doth vs now. But now by the comyng of our sauour Christ, we haue receiued more abundantly the spirite of God in our hartes, whereby we maie conceiue a greter faith and a surer trust then many of them had. But in effect, they and we be all one: we haue the same faith that they had in god, and they the same that we haue. And saint Paule so much extolleth their faith, because we should no lesse but rather more, geue our selves wholly vnto Christ both in profession and liuyng now, when Christ is come, then the old fathers did before his comyng. And by all the declaracion of S. Paule, it is euident, that the true, liuely, and christian faith, is no dead, vaine, or vnfruitfull thyng, but a thyng of perfecte vertue, of wonderfull operacion and strength, bynyng forth all good mocions and good workes.

All holy scripture agreably beareth witnesse, that a true liuely faith in Christ, doeth bynyng forth good workes, and therfore euery man must examine hym selfe

In Iohn tra  
xlv.  
ii. Cor. iiii.

Clap. xliii.



## Of faith.

selfe diligently, to knowe whether he haue thesame true liuely faith in his hart vnfaignedly or not, whiche he shall know by the frutes therof. Many that professe the faith of Christe were in this erroꝝ, that they thought they knewe God and beleued in hym, when in their life they declared the contrary: whiche errour, Sainct John in his first epistle confutynge, i. John. ii. writeth in this wise: hereby we are certified, that we know God, if we obserue his commaundementes: he that saith, he knoweth God, and obserueth not his commaundementes, is a liar, and the truth is not in hym. And again he saith, whosoever sinneth, doeth i. John. iii. not see God, nor knowe him: let no man deceiue you welbeloued children. And mozeouer he saith: hereby i. John. iii. we know that we be of the truth, and so we shall perswade our hartes before him: For if our own hartes i. John. iii. reprove vs, God is aboue our hartes, and knoweth all thynges. Welbeloued, if our hartes reprove vs not, then haue we confidence in God, and shall haue of him whatsoever we aske, because we kepe his commaundementes, and do those thinges that please him. And yet further he saied: Euery man that beleueth that Iesus is Christ, is borne of God: and we know that whosoever is borne of God, doth not sinne: but i. John. v. the generation of God purgeth hym, and the deuill doth not touche him. And finally he concludeth: and shewynge the cause why he wrote this epistle, saith: for this cause haue I thus written vnto you, that you may know, that you haue euerlastynge life, whiche do beleue in the sonne of God. And in his thirde iii. John. i. epistle he confirmeth the whole matter of faith and woꝝkes in fewe woꝝdes, sayng: he that doth well, is

## Of faith.

of God, and he that doeth euill, knoweth not God. And as Saint John saith, that as the liuely knowledge and faith of God, bringeth forth good workes: so saith he lykewise of hope and charitie, that thei cannot stand with euill liuyng. Of hope he writeth thus: we know that when God shall appere, we shalbe like vnto him: for we shall see him, euen as he is. And whosoever hath this hope in hym, doth purifie himself, like as God is pure. And of charitie he saith these wordes: he that doth kepe Gods worde, or commaundement, in him is truely the perfite loue of God. And again he saith: this is the loue of God, that we should keepe his commaundementes. And Saint John wrote not this as a subtil propolition deuised of his own phantasie, but as a most certaine and necessarie trueth, taughte vnto hym by Christe hym selfe, the eternall and infallible veritie, who in many places doeth moste clerely affirme, that faith, hope, and charitie, cannot consist without good and godly workes. Of faith, he saith: he that beleueth in the sonne, hath everlastyng life, but he that beleueth not in the sonne, shall not see that life, but the wrath of god remaineth vpon him. And thesame he confirmeth with a double oth, sayng: forsooth, and forsooth, I say vnto you, he that beleueth in me, hath everlastyng life. Nowe, for asmuche as he that beleueth in Christe hath everlastyng life, it muste needes consequently folow, that he that hath this faith, must haue also good workes and be studious to obserue gods comaundementes obediētly. For to them that haue euill workes, and lead their life in disobedience, and transgression of Gods commaundementes, without

open=

i. John. iii.

i. John. ii.

i. John. v.

John. iii.  
i. John. v.

## Of faith. 70

repentance, pertaineth not everlasting life, but ever-  
lasting death, as Christ himself saith: they that do  
well, shall go into life eternall, but they that do euill,  
shall go into the eternall fire. And again he saith, I  
am the first letter and the last, the beginning and the  
ending: to him that is a thirst, I will geue of the wel  
of the water of life freely: he that hath the victorie,  
shall haue all thynges, and I will be his God, and  
he shall be my sonne: but they that be fearefull, mis-  
trustyng God, and lackyng faith, they that be cur-  
sed people and murderers, and fornicators, and for-  
cerers, and Idolaters, and all lyars, shall haue their  
porcion in the lake that burneth with fire and brim-  
stone, whiche is the second death. And as Christ vni-  
doubtedly affirmeth, that true faith bringeth forth  
good woorkes: so doeth he saie like wyse of charitie.  
Whosoever hath my commaundementes and kepeth  
them, that is he that loueth me. And after he saith:  
he that loueth me will kepe my word, and he that lo-  
ueth me not, kepeth not my wordes. And as the loue  
of God is tried by good woorkes, so is the feare of  
God also, as the wyseman saith: the dread of God  
putteth awaie sinne. And also he saith: he that fea-  
reth God will do good woorkes.

Matth. xxb.

Apoca. xi.

Charitie bringeth forth  
good woorkes  
John. xiii.

The thirde part of the ser-

mon of faith.



**Y**ou haue heard in the seconde parte  
of this Sermon that no man shoulde  
thinke that he hath that liuely faith  
whiche scripture commaundeth, when  
he liueth not obediently to goddes la-  
wes, for all good woorkes spring out of that faith.

And

## Of faith.

And also it hath been declared vnto you by exam-  
ples, that faith maketh men constant, quiet, and pa-  
cient in all afflictions. Now as concernyng the same  
matter, you shall heare what foloweth.

A man maie sone deceiue himself, and thinke in his  
own phantasie, that he by faith knoweth god, loueth  
him, feareth him, and belongeth to hym, when in ve-  
ry deede he doeth nothyng lesse. For the tryall of all  
these thynges, is a very godly and christian life. He  
that seeth his hart set to seke Gods honor, and stu-  
dieth to know the will and commaundementes of god  
and to conforme himselfe thereunto, and leadeth not  
his life after the desire of his own fleshe, to serue the  
deupll by sinne, but setteth his mynde to serue God,  
for Gods own sake, and for his sake also to loue all  
his neighbours, whether they be frendes or aduer-  
saries, doyng good to euery man (as oportunitie ser-  
ueth) and willyngly hurtynge no man: suche a man  
maie well reioyce in God, perceiuyng by the trade  
of his life, that he vnfainedly hath the right knowe-  
ledge of God, a liuely faithe, a constant hope, a true  
and vnfained loue and feare of God. But he that cas-  
teth awaie the yoke of Gods commaundementes  
from his necke, and geueth himselfe to liue without  
true repentaunce, after his own sensuall mynde and  
pleasure, not regardyng to know Gods woord, and  
muche lesse to liue accordyng therunto: suche a man  
clerely deceiueth himself, & seeth not his own hart, if  
he thinketh that he either knoweth god, loueth hym,  
feareth hym, or trusteth in hym. Some peraduenture  
phantasy in themselves that they belong to God, al-  
though they liue in syn, & so they come to the churche  
and



# An homely of christian Loue and Charitee.



If all thynges that be good to bee taught vnto christian people, there is nothynge moze necessary to bee spoken of, and daily called vpon, then Charitee: aswell, for that all maner of woꝝkes of righteousnesse bee contained in it, as also that the decaye therof, is the ruine of the woꝝlde, the banishment of vertue, and the cause of all vice. And for so muche, as almoste euery man, maketh and frameth to hymself Charitee after his awne appetite, and how detestable soeuer his life bee, bothe vnto God and manne, yet he perswadeth hymself still, that he hath Charitee: therefore you shall heare now a true and plain description of charitee, not of mennes imagination, but of the very woꝝdes and example of our sanctoꝝ Iesus Christ. In whiche description, euery man, (as it wer in a glasse) maye consider hymself and se plainly without erroꝝ, whether he bee in the true charitee oꝝ not.

Charitee is to loue God with all our harte, all our life, and all our powers and strength: with all our harte, that is to saie, that our hartes, mynd and study, be set to beleue his woꝝde, to trust in him and to loue hym aboue all other thynges that wee loue best, in heauen oꝝ in yearth: with all our life, that is to saie, that our chief tope and delight, bee set vpon hym, and his honoꝝ, and our whole life geuen vnto the seruice of hym aboue all thynges, with hym to liue and die, and to forsake al other thynges, rather then hym. For he that loueth his father oꝝ mother, What charitee is. The loue of God. Math. x.  
sonne

## Of Charitee.

The loue of  
thy neighbor

Math. xxii.

Math. v.

Math. v.

sonne or daughter, house or land, more then me (saith Christ) is not worthy to haue me: with all your powers, that is to saie, that with out handes and feet, with your eyes and eares, and mouthes and tonges and with all other partes and powers, bothe of body and soule, we should be geue to the keepyng and fulfilling of his commaundementes. This is the first and principall part of charitee, but it is not the whole: for charitee is also, to loue euery man, good and euil, frend and fo, and whatsoeuer cause be geuen to the contrary, yet neuerthelesse, to beare good will and hart vnto euery man, to vse our selves well vnto them, as well in woordes and countenaunce, as in all our outward actes and deedes: for so Christ himself taught, and so also he perfourmed in deede. Of the loue of God, he taught in this wise vnto a doctoz of the lawe, that asked hym, whiche was the greate and chief commaundment of the lawe: Loue thy lord God (saith Christ) with all thy harte, with all thy life, and with all thy mynde. And of the loue that wee ought to haue among our selves, eche to other, he teacheth vs thus: you haue heard it taught in tymes past, thou shalt loue thy fréd, and hate thy foe, but I tell you, loue your enemies, speake well of thē that defame you and speake etuill of you, do well to them that hate you, praye for them that ber and persecute you, that you maie be the children of your father that is in heauen. For he maketh his sunne to rise bothe vpon the etuill and good, and sendeth Raine to iuste and vniuste. For if you loue them that loue you, what rewarde shall you haue? Do not the Publicans likewise? And if you speake

will

## Of Charitee.

well onely of them, that be your brethzen and deere beloued frendes, what great matter is that? Do not the Heathen thesame also? These be the very wordes of our sauioz Christ himselte, touchyng the loue of our neighboz. And forasmuche as the Phariseis (with their most pestilent tradicions, and false interpretations and gloses) had corrupted, and almoste clerely stopped vp, this pure well of Goddes liuely worde, teachyng that this loue and charitie perteyned onely to a mans frendes, and that it was sufficient for a man to loue them, whiche do loue him, and to hate his foes: therfore Christ opened this wel again, purged it, and scoured it, by geuyng vnto his godly law of charitie, a true and clere interpretation, whiche is this: that we ought to loue euery man, both frende and foe, addyng thereto, what commoditie we shall haue therby, and what incommoditie by doynge the contrary. What thyng can we wishe so good for vs, as the eternall heauely father to repute and take vs for his childzen? And this shall we be sure of (saith Christ) if we loue euery man without exception. And if we do otherwyle (saith he) we be no better then the Phariseis, Publicans, and Heathen, and shall haue our reward with them, that is, to be excluded from the numbze of Gods electe childzen, and from his euerlastyng inheritaunce in heauen.

Thus of true charitie, Christe taught, that euery man is bound to loue god aboue all thinges, and to loue euery man, frende and foe. And thus likewyle he did vse hymselfe, exhortyng his aduersaries, rebukyng the faultes of his aduersaries, and when he could not amende them, yet he prayed for them.

L. j.

First

## Of Charitee.

John. v.

Math. xxi.

Clay. lxxx.  
Actes. viii.

First he loued God his father aboue all thynges : so muche that he sought not his owne glozie and wpll, but the glozy and will of his father. I seke not (sayd he) mine owne wpll, but the will of him that sent me. For he refuseth not to dye, to satisfie his fathers will sayng: if it maie be, let this cuppe of death go from me, if not, thy wpll be done, and not myne. He loued not onely his freendes, but also his enemies, whiche (in their hartes) bare excedyng great hatred against him, and in their tongues spake all euill of him, and in their actes and dedes pursued hym, with all their might and power, euen vnto death. Yet all this notwithstanding, he withdrew not his fauour from them, but styll loued them, preached vnto them, of loue, rebuked their falle doctrine, their wicked liuyng, and did good vnto them, patiently acceptyng whatsoeuer they spake, or did agaynst hym. When they gaue hym euill woordes, he gaue none euill againe: when they did strike hym, he dyd not smite againe: and when he suffred death, he did not fle them, nor threaten them, but prayed for them, and referred all thynges to his fathers will. And as a shepe that is led vnto the shambles to be slaine, & as a lamb that is shorne of his fleese, make no noyse nor resistance: euen so went he vnto his death, without any repugnance, or openyng of his mouth, to saie any euill.

Thus haue I described vnto you, what charitee is, as well by the doctrine, as by the example of Christ himself. Whereby also euery man maie, without error, know himself, what state and condicion he standeth in, whether he be in charitee (and so the childe of the father in heauen) or not. For although almost euery



## Of Charitee.

euery man perswadeth him selfe to be in charitee, yet let hym examine none other man, but his own hart, his life and conuersacion, and he shall not be deceyued, but cruely discerne and iudge, whether he be in perfect charitee or not. For he that soloweth not his owne appetite and will, but geueth hymself earnestly to God, to do al his will and commaundementes, he may be sure that he loueth god aboue al thinges, and els surely he loueth him not, whatsoeuer he pretend: as Christ said, *If ye loue me, kepe my commaundementes.* For he that knoweth my commaundementes, and kepeth the, he it is (saith Christ) that loueth me. And again he saith, *He that loueth me, will kepe my word, and my father will loue hym, and we wyll both come to hym, and dwell with hym.* And he that loueth not me, wyll not kepe my wordes. And lykewise, he that beareth good hart and minde, and bleseth well his tongue and dedes vnto euery man, freende and foe, he may knowe thereby, that he hath charitee. And then he is sure also, that almightie God taketh hym for his deere beloued sonne, as saint John saith: hereby manifestly are knowen the chylzen of God, from the chylzen of the deuill: for whosoever doth not loue his brother, belongeth not vnto God.

*Sapi. vii.*

*John. iiii.*

The second part of the sermon of Charitee.



Du haue heard a plaine and a fruitfull discription of charitee, and howe profitable and necessarie a thyng charitee is. Now charitee extendeth it selfe bothe to God and man, freend and foe: and that by the doctrine and exāple of Christ. And also who

## Of Charitee.

Against car-  
nall men, that  
wyl not for-  
geue their ene-  
mies.

maie certifie hym selfe whether he be in perfect cha-  
ritie or not. now as concerning the same matter it fol-  
loweth. The peruerse nature of man, corrupte with  
sinne, and destitute of Gods worde and grace, thin-  
keth it against all reason, that a mā should loue his  
enemie, and hath many perswasions, whiche induce  
hym to the contrary. Against all whiche reasons, we  
ought as well to see the teachyng, as the liuyng of  
our sauour Chyste, who louyng vs (when we were  
his enemies) doth teach vs to loue our enemies. He  
did patiently take fro vs, many reproches, suffered  
beatyng, and molte cruell death. Therefore we be no  
membres of hym, if we wyl not folowe hym. Chyist  
(saith S. Peter) suffered for vs, leauyng an exam-  
ple, that we should folowe hym.

1. Peter. ii.

Furthermore, we muste consider, that to loue our  
frendes, is no more, but that, whiche thieues, adulte-  
rers, homicides, & all wicked persons do: in so muche  
that Jewes, Turkes, Infidels, & all brute beastes,  
do loue them that be their frendes, of whō they haue  
their liuyng, or any other benefites. But to loue ene-  
mies, is the proper condicion onely of them, that be  
the chyldren of God, the disciples and folowes of  
Chyist. Notwithstandyng, mans frowarde and cor-  
rupt nature, weigheth ouer depely many tymes, the  
offence and displeasure doen vnto hym by enemies,  
and thincketh it a burden intollerable, to be bound  
to loue them that hate hym. But the burden should  
be easy enough, if (on the other side) euery man wold  
consider, what displeasure he hath doen to his ene-  
mie again, and what plesure he hath receiued of his  
enemy. And if we find no equal recōpense, neither in  
receiuyng

## Of Charitee.

receiuyng pleasures of our enemy, nor in renderynge displeasures vnto him again: then let vs ponder the displeasures, whiche we haue doen against almighty God, how often, and how greuously we haue offended him, wherof, if we will haue of God forgiveness, there is none other remedie, but to forgive the offences doen vnto vs, whiche be very small in comparison of our offences doen against God.

And if we consider, that he, whiche hath offended vs, deserueth not to be forgiven of vs, let vs consider again, that we muche lesse deserue to be forgiven of god: and although our enemy deserue not to be forgiven for his own sake, yet we ought to forgive him for gods loue, considering how great & many benefites we haue receiued of hym without our desertes, and **h** Christe hath deserued of vs, that for his sake we should forgive them their trespasses committed against vs. But here may rise a necessary question to be dissolued: if charitte require to thinke, speake, and do well vnto euery man both good and euill, how can magistrates execute iustice vpon malefactors with charitte? How can they cast euill men in prison, take awaye their goodes, and sometyme their lifes, according to lawes, if charitte will not suffer the so to do.

Hereunto is a plain and a bryefe answer, that pla- In answers:  
gues and punishmentes be not euill of them selves, if they be well taken of innocētes. And to an euill mā they are both good and necessary, & may be executed, according to charitte. & with charitte should be executed. For declaracion wherof, you shall vnderstand that charitie hath .ii. offices: thone contrary to the o- Charitie hath  
ther, and yet bothe necessary to be vsed vpon men of two offices.  
Lut.                      contrary

## Of Charitee.

contrary sort and disposition. The one office of charitee is, to cherish good and innocent men, not to oppresse them with false accusations, but to encourage them with rewardes to do well, & to perseuer in well doynge, defendyng them with the sword from their aduersaries. And the office of bishops and pastors, is to praise good men for well doynge, that they maie perseuer therein, and to rebuke and correcte by the word of God, the offences and crimes of all euil disposed persones. For the other office of charitee is, to rebuke, correct, and punish vice, without acceptation of persons, and this to be vsed against the onely, that be euill men and malefactors. And that it is as well the office of charitee, to rebuke, punish, & correct them that be euill, as it is, to cherishe and reward them that be good and innocent: **S** Paul declareth (wrytyng to the Romains) sayng: that the high powers are ordeined of God, not to be dreadfull to the that do wel, but vnto malefactors, to draw þ sword, to take vengeance of hym that committeth sinne. And **S. Paule** biddeth **Timothe**, constantly & vehemently, to rebuke sinne, by the word of God. So that bothe offices should be diligently executed, to impugne the kyngdome of the deuill: the preacher with the worde, and the gouernor with the sword: Els they loue neither God, nor them whom they gouerne, if (for lacke of correction) they wilfully suffre God to be offended, and them whom they gouerne, to perishe. For as euery louing father correcteth his naturall sonne, when he doth amisse, or els he loueth him not: so all gouernours of realmes, countreies, townes, and houses, should louingly correcte them,

whiche

Roma. xiii.

1. Timo. i.



## Of Charitee.

whiche be offenders vnder their gouernance, and cherishe them whiche liue innocently, if they haue any respect either vnto god & their office, or loue vnto them, of whom they haue gouernance. And suche rebukes and punishmentes of them that offend, must be doen in due time, least by delay, the offenders fall headynges into all maner of mischief, and not onely be euil themselves, but also do hurt vnto many men, drawing other by their euill example, to synne and outrage after the. As one thefe may bothe robbe many men, and also make many thefes, and one sedicious persō maie allure many, and noy a whole towne or countrey. And suche euil persons that be so great offenders of god and the common weale, charitee requireth to be cutte of from the bodie of the common weale, lest they corrupt other good & honest persons: lyke as a good surgio cutteth away a putrified and festered membre, for loue he hath to the whole body, lest it infect other membres adjoining to it. Thus it is declared vnto you, what true charitie or christian loue is, so plainly that no man nede to be deceyued. Whiche loue, whosoever kepeth, not only towarde god (whiche he is bound to loue aboue al thinges) but also towarde his neighbour, as well frende as foe, it shall surely kepe him fro all offence of God, and iust offence of man. Therfore beare well away this one short lesson, that by true christen charitie, god ought to be loued aboue all thinges, & all men ought to be loued, good & euil, frend and foe, and to all suche, we ought (as we may) to do good: those that be good, of loue to encourage & cherishe, because they be good, and those that be euil, of loue to procure their correction  
and

## Of swearyng.

and due punishment, that they may thereby, either be brought to goodnes; or at the least, that god and the common wealth may be the lesse hurt and offended. And if we thus direct our lyfe, by christian loue and charitie, the Christ doth promise, and assure vs, that he loueth vs, that we be the chyliden of our heauenly father, reconciled to his fauour, very members of Christ, and that after this short tyme of this present and mortal life, we shall haue with hym eternall life in his euerlastyng kingdome of heauen: therfore to hym with the father and the holy ghozt, be all honoz and glozy, now and euer. Amen.

## Against swearyng and perjurie.



Almightie God, to the intent his most holy name should be had in honoz, and euermore be magnified of the people, comaundeth that no manne should take his name vainly in his mouth, threatnyng punishment vnto him, that vnererently abuseth it by swearyng, forswearyng, and blasphemie. To the intent therfore, that this comaundement may be the better known and kept: it shall be declared vnto you, both how it is lawfull for christen people to swear, & also what perill and danger it is, vainly to swear, or to be forsworne. First when the Judges require othes of the people, for declaration of the trueth, or for execution of Justice, this manner of swearyng is lawfull. Also when men make faithfull

Howe and in  
what causes  
it is lawfull  
to swear.

## Of Swearyng.

faithfull promises with attestacion of the name of God, to obserue covenantes, honest promises, statutes, lawes, and good customes: as Christian princes do in their conclusiōs of peace, for conseruacion of common wealthes: and priuate persones promise their fidelitie in matrimony, or one to an other in honest and true freendshyp: and all men, when they do swear to kepe common lawes, or locall statutes, and good customes, for due order to be had and cōtinued among men: when subiectes do swear to be true and faithfull to their kyng and souereigne Lorde: and when Judges, Magistrates, and Officers swear, truly to execute their offices: and when a mā would affirme the truth, to the setting forth of Goddes glorie (for the saluacion of the people) in open preaching of the Gospell, or in geuyng of good counsaill, priuately for their soules health. All these manner of swearynges, for causes necessarie and honest, be lawfull. But when men do sweare of custome, in reasonyng, buyng, and sellyng, or other daily communicacion (as many be common and great swearers) suche kinde of swearyng is vngodly, vnlawfull, and prohibited by the commaundemēt of God. For suche swearyng is nothyng els, but takyng of Gods holy name in vayne. And here is to be noted, that lawfull swearyng is not forbidden, but commaunded of almightie God. For we haue examples of Christ, and Godly men in holy scripture, that dyd swear themselves, and requited othes of other likewise. And Gods commaundement is *Thou shalt* Deut. vi.  
*dread thy Lord God, and shalt sweare by his name.*  
And almightie God by his Prophete David saith: Psal. lxxi.

## Of swearyng.

all men shalbe praised, that sweare by him.

John. iij.  
ii. Cor. i.  
Gene. xxiij.

Thus did our Sauour Christ sweare diuerse times, sayng: verely verely. And S. Paule sweareth thus: I call God to witnesse. And Abraham (waryng olde) required an othe of his seruaunte, that he should procure a wyfe for his sonne Isaac, whiche should come of his owne kynned: and the seruaunte did sweare that he would perfourme his Maysters wyll. Abraham also beyng required, did sweare vnto Abimelech, the kyng of Geraris, that he should not hurt him, nor his posteritie. And so likewise did Abimelech sweare vnto Abraham. And Dauid did sweare to be, and continue a faithful frend to Jonathas: and Jonathas did sweare to become a faithful frende vnto Dauid.

Gene. xxiij.

Also, God once commaunded, that if any thyng were laied to pledge to any man, or left with hym to kepe, if thesame thyng wer stolen or lost, that the keeper therof, should be sworne befoze Judges, that he did not conuey it away, nor vsed any deceipt, in causing thesame to be conueied away, by his consent, or knowlege. And S. Paule saith: that in all matters of controuersie betwene two persones, whereas one saith yea, and the other naie, so as no due profe can be had of the truthe, the ende of euery suche controuersie muste be an othe ministred by a Judge. And mozeouer, God by the prophet Ieremie saith: thou shalt sweare the Lord liueth, in truth, in iudgement, in righteousnesse. So that whosoever sweareth whē he is required of a Judge, let him be sure in his conscience that his othe haue these thre condicions, and he shall neuer nede to be afrayed of perurie.

Hebr. vi.

First



## Of Swearyng.

**F**irst he that sweareth, must sweare truly, that is he muste (secludyng all fauour and affeccion to the parties) haue the truthe onely before his eyes, and for loue thereof, saie and speake that, whiche he knoweth to be truthe, and no further. What condicions a lawefull oth oughte to haue.  
The first.

The seconde is: he that taketh an othe, muste do it with iudgement, not rashely and vnadvisedly, but sobzely, considering what an othe is. The second.

The thirde is: he that sweareth, muste sweare in righteousnesse, that is, for the very seale and loue which he beareth to the defence of innocencie, to the maintenaunce of the truthe, and to the righteousnesse of the matter, or cause: all profite, disprofite, all loue and fauour vnto the persone, for friendshippe or kynred layed aparte. The third.

Thus an othe (if it haue with it these thre condicions) is a part of Goddes glorie, whiche wee are bounde by his commaundement to geue vnto hym. For he willeth that we shall sweare onely by his name: not that he hath pleasure in our othes, but lyke as he commaunded the Jewes to offre sacrifices vnto hym, not for any delight that he had in them, but to kepe the Jewes from committynge of Idolatry: so he commaundyng vs to sweare by his holy name, doeth not teache vs, that he delighteth in swearyng, but he thereby forbiddeth all men to geue his glory to any creature in heauen, earth, or water. Hether to you see, that othes lawefull are commaunded of God, bled of Patriarches and Prophetes, of Christ hymselfe, and of his apostle S. Paule. Therfore Christian people muste thinke lawfull othes bothe godly and necessarie. For lawefull promises and couenauntes confirmed by othes, princes and their countreis are confirmed

Why we bee willed in scripture to sweare by the name of God.

Exay. xlii.  
Psalm. ci.

Comodities had by lawefull othes made obserued.

## Of swearyng.

in common tranquillitie and peace. By holy promises, with attestation of Gods name, we be made truly members of Christ, when we professe his religion, receiuyng the sacrament of Baptisme. By like holy promise, the sacrament of matrimonie knytteth man and wyfe in perpetuall loue, that they desire not to be separated for any displeasure or aduersitie; that shall after happen.

By lawfull othes, whiche kynges, princes, Judges, and Magistrates doo sweare, common lawes are kepte inuiolate, Justice is indifferently ministered, Innocent personnes, Orphanes, wyddowes, and poore men, are defended, from murtherers, oppressors, and thieues, that they suffre no wrong, nor take any harme. By lawfull othes, mutuall societie, amitie, and good order, is kept continually in all commonalties, as boroughes, cittes, townes, and villages. And by lawfull othes, malefactorz are searched out, wrong doers are punished, and they whiche suffer wrong, are restored to their right. Therefore, lawfull swearyng cannot be euill, whiche bringeth to vs, so many Godlye, good, and necessarie commodities. Wherefore, when Christ so earnestly forbade swearyng, it maie not so be vnderstanded, as though he did forbid all maner of othes: but he forbiddeth all vaine swearyng, and for swearyng, bothe by God, and by his creatures, as the common vse of swearyng, in buyng, sellng, and in our daily communication, to the intende every Christian mannes woord, should be aswell regarded in suche matters, as if he shoulde confirme his communication with an othe. For every Christian mannes woord (saith

Saint.

Vaine swea-  
ryng is forbid-  
den.

## Of swearyng.

**S**aint Hierome should be so true, that it should be regarded as an othe. And Chrysostome witnessyng the same, saith: It is not convenient to sweare, for what nedeth vs to sweare, when it is not lawfull for one of vs, to make a lye vnto an other. Peradventure some wyl saie: I am compelled to sweare, for *An objection.* els men that do common with me, or do bye and sell with me, will not beleue me. To this aunswereth *An answer.* S. Chrysostome, that he that thus saith, sheweth hym selfe to be an vniust, and a deceitfull person: for if he were a trustie man, and his deedes taken to agre with his wordes, he should not nede to sweare at all. For he that vseth truthe and playnnesse in his bargaynyng and communicacton, he shall haue no nede by suche vain swearyng, to byng himself in credence with his neighbours, nor his neighbours wyl not mistruste his saynges. And if his credence bee so muche lost in deede, that he thinketh no man will beleue hym without he sweare, then he may wel thinke his credence is clene gone. For truthe it is (as Theophilactus writeth) that no man is lesse trusted, then he, that vseth muche to sweare. And almightie God, *Eccl. xxxiii.* by the wyseman saith: that manne whiche sweareth muche, shall be full of synne, and the scourge of God shall not depart from his house.

**B**ut here some menne wyl saie, for excusyng of *Another objection.* their many othes in their daily talke, why should I not sweare, when I sweare truly? To suche men it *An answer:* maye be saied: that though they sweare truly, yet in swearyng often, vnadvisedly; for trifles, without necessity, and when they should not sweare, ther be not without faulte, but do take Gods moste holy name

## Of swearyng.

in vain. Muche more vngodly and vnwise men are they that abuse Gods moste holy name, not onely in byyng and sellyng of small thynges daily in all places, but also eatyng, drynkynge, playyng, comonyng, and reasonyng. As if none of these thynges mighte bee doen, excepte in doynge of them, the moste holy name of God commonly be vsed, and abused vaine-ly, and vnreuerently talked of, sworne by, and forsworne, to the breakyng of Gods commaundement, and procurement of his indignacion.

### The seconde parte of the Sermon of swearyng.



**Y**ou haue been taughte in the firste part of this sermon against swearyng and perjurye, what great daunger it is to vse the name of God in vain. And that all kind of swearyng is not vnlawfull, neyther against Gods commaundement, and that there be thze thynges required in a lawfull oth. First that it bee made for the maintenaunce of the truche. Second, that it be made with iudgement, not rashely and vnaduisedly. Thirdly, for the zeale and loue of Justice. Ye heard also what comodities cometh of lawfull othes. And what daunger cometh of rashe and vnlawfull othes. Now as concernyng the rest of thesame matter, ye shall vnderstande that aswell they vse the name of God in vaine, that by an oth make lawfull promises of good and honest thynges, and perfourme them not, as they whiche do promise



## Of swearing.

misdeuill and vnlawful thinges, and do performe the same. Of suche men that regard not their godly promises confirmed by an othe, but wittingly and willfully breaketh the, we do read in holy scripture two notable punishments: first, Iosue and the people of Israel made a league and a faithfull promise of perpetuall amitie and friendship with the Gabaonites: notwithstanding afterward in the daies of wicked Saule, many of these Gabaonites were murdered, contrary to the said faithfull promise made. Wherewith a mightie God was sore displeased, that he sente an euill fall famine vpon the whole countrey, whiche continued by the space of thre yerres. And God would not withdraw his punishment vntill the said offence was reuenged by the death of all. Iones or next kindredmen of kyng Saule. Also, whereas Sederchias kyng of Ierusalem, had promised fidelitie to the kyng of Chaldaea: afterward when Sederchias contrary to his othe and allegiance, dyd rebell against kyng Nabugodonosor: this Heathen kyng, by Gods permission was byng the lande of Jewrie, and beseging the citie of Ierusalem, compelled the said kyng Sederchias to flee, and in fleyng, toke him prisoner, slew his sonnes before his face, and put out bothe his eyes, and binding him with chernes, ledde hym prisoner miserablie into Babylon.

Thus dooeth God shewe plainly, howe muche he abhorreth breakers of honeste promises, confirmed by an othe made in his name. And of them that make wicked promises by an oth, and will performe the same: we haue an example in Scripture, chiefly of Herode, of the wicked Jewes, and of Iephtah.

Laufut othes  
and promises  
would be bet-  
ter regarded.  
Iosue. 12.

1. Reg. 11.

11. Reg. 11.

Unlawfull o-  
thes and pro-  
mises are not  
to be kept.

Herode

## Of swearyng.

*Math. xliiii.*

*Actes. xxiij.  
Iudicum. xi.*

Herode promised by an oth vnto the damosell whi-  
 che daunted before hym, to geue vnto her whatsoe-  
 uer she should aske, when she was instructed before  
 of her wicked mother, to aske the hedde of **S**aint  
**J**ohn Baptist. Herode, as he toke a wicked othe, so  
 he moze wickedly persoutned the same, and cruelly  
 slewe the mozte holy **P**rophet. Likewise did the ma-  
 licious **J**ewes make an othe, cursyng themselves, if  
 they did either eate or drinke vntyll they had slayne  
**S**aint **P**aule. And **J**ephthah, when **G**od had ge-  
 uen to hym victorie of the children of **A**mmou, pro-  
 mised of a foolish deuotion vnto **G**od, to offre for a  
 sacrifice vnto hym, that persone, whiche of his owne  
 house should first meete with hym, after his returne  
 home. By force of whiche fard and vndupled oth,  
 he did sle his owne and onely daughter, whiche came  
 out of his house with iustice and ioye to welcome  
 hym home. Thus the promise whiche he had made  
 mozte foolishly to **G**od, against **G**ods eternall will,  
 and the lawe of nature, mozte cruelly he performed,  
 so committynge against **G**od double offence. Ther-  
 fore, whosoever maketh any promise, bindyng hym  
 selfe thereunto by an othe, let hym foresee, that the  
 thyng whiche he promiseth, be good, honest, and not  
 against the commaundement of **G**od, and that it be  
 in his owne power to persoutne it iustly. And suche  
 good promises muste all men keepe euermoze assu-  
 redly. But if a man at any time shall either of igno-  
 raunce, or of malice, promise and sweare to doo any  
 thyng, whiche is either against the lawe of almighty  
**G**od, or not in his power to persoutne: let hym  
 take it for an vlawfull and vngodly othe.

Now



## Of swearyng.

for euer. All whiche benefites and comfortes, are promised vnto true Christian persones in the Gospell. And they, so beyng forsworne vpon the Gospell: do betake themselves to the deuilles service, the master of all lies, falshood, deceipte and periury, prouokynge the great indignacion and curse of God against the in this life, and the terrible wrath and iudgement of our sauour Christ at the great day of the last iudgement, when he shal iustly iudge both the quicke and the dedde, accordynge to their workes. For whoso euer forsaketh the truth, for loue or displeasure of any man or for lucre & profite of himselfe, dooth forsake Christ and with Judas betraiet htm.

Though per-  
iury do escape  
here vnespied  
and unpun-  
ished: it shall  
not so escape

And although suche periured mennes falshood, be now kept secrete, yet it shalbe opened at the last day when the secretes of all mennes hartes, shalbe manifested to all the worlde. And then the truthe shal appere and accuse them, and their awne conscience, with all the blessed company of heauen; shall beare witnesse truely against them. And Christ the righteous iudge, shall then iustly condemne the to everlasting shame and death. This summe of periury, almighty God by the prophet Malachy, dooth threaten to punishe sore, sayng vnto the Jewes: I wyll come to you in iudgement, and I wil be a swift witness, and a sharpe iudge, vpon sozerers, adulterers and perjured persons. Whiche thing to the prophet Zachari, God declareth in a vision, wherein the prophete sawe a boke flyng, whiche was twentie cubites long, & tenne cubites broad, God sayng then vnto hym: this is the curse, that shall goo furthe vpon the face of the yea: the for falshode, false swea-

Malach. iiii.

zach. vi.

tyng



## **Of Swearing.**

rynge, and perjurie. And this curse shall entre into the house of the false man and into the house of the periured man. and it shall remain in the midst of his house: and consume hym, the timber, and stones of his house. Thus you se, howe much God doth hate perjury, and what punishment God hath prepared for false swearers, and periured persones.

Thus you haue heard, how, and in what causes, it is lawfull for a Christian man to swear: ye haue heard what properties, and conditions, a lawfull othe must haue, and also howe such lawfull othes are bothe Godly, and necessarie to be observed: ye haue hearde, that it is not lawfull to swear vainly, (that is) other waies, then in suche causes, and after suche sort, as is declared: and finally, ye haue heard how damnable a thing it is, either to forswear our selves, or to kepe blindfold an vnadvised other. Wherfore lette vs earnestly call for grace, that all vain swearing and perjurie set apart, we may onely vse suche othes, as bee lawfull and godly, & that we may truly, without al fraude, observe them, according to Gods will and pleasure.

To whom with the sonne, and holy

Ghoste, be all honoz and

glory Amen.

(:::)

(::)

**A. 4.**

**A sermon**



## Of declining.

**Lorde:** But what foloweth: The Lorde shal let his hande fall vpon them, and doune shal come, bothe the healer, and he that is holpen. They shalbe destroyed altogether.

**Do**me tyme men go from god, by the neglectyng of his commaundementes, concernyng their neighbours, which commaundeth them to expresse hartye loue towarde euery man, as Zachary sayde vnto the people in gods behalfe: Geue true iudgement, shewe mercye and compassion euery one to his brother: Image no deceipt towarde widowes, or children fatherles & motherles, towarde straunger or the poore: let no mā forge euill in his harte, against his brother: But these thinges they passed not of thei turned their backs, and went their waye, they stopped their eares, that they might not heare, they hardened their hartes, as an Adamant stone, & they might not listen to the lawe and the woordes that the Lorde had sent through his holy spirite, by his auncient Prophetes, wherefore the Lorde shewed his greate indignacion vpon them: It came to passe (sayeth the Prophet) even as I tolde them: as they would not heare, so when they cryed, they were not heard: but were disperled into all kingdomes, which they neuer knewe: & their lande was made desolate. And so be shott, al they that may not abide & worde of god, but folowing the perswasions and stubbertnes of their owne hartes, go backwarde, & not forward (as it is laid in Jeremy) thei go & turne away fro god. In so muche that Origene saith: He that with minde, with study, with dedes, with thought & care, applyeth himself to gods worde, and thinketh

zach. vii.

Jer. vi.

Jer. vi.

Alif.

vpon

## Of declinynge.

Upon his lawes, day & night, geueth himself wholly to god, and in his preceptes and commaundementes is exercised: this is he, that is turned to God. And on the other part (he saith): Whosoever is occupied with fables & tales, when þ word of god is reherſed he is turned fro god. Whosoever in time of reading Gods worde, is careful in his mynd, of worldly busines, of money, or of lucre: he is turned from God. Whosoever is entangled with þ cares of posselliōs, filled with couetousnes of riches: whosoever studieth for the glory & honoz of this worlde, he is turned from God. So that after his mind, whosoever hath not a speciall mind to that thyng that is commaunded, or taught of God: he that doth not listen vnto it, embrace & print it in his harte, to the intent, that he may duely fashion his lyfe thereafter, he is plainly turned from god, although he do other thynges of his awne deuotion and munde, which to him seme better, and moze to gods honoz. Whiche thyng to be true, we be taught and admonished in the holy scripture, by the example of kyng Saul, who being commaunded of god by Samuel, that he should kyll all the Amalechites, and destrope them clerely with their goodes, & cattails: yet, he beyng moued, partly with pitie, and pactly (as he thought) with deuotion vnto god, saued Agag their kyng, & all the chief of their cattail, therewith to make sacrifice vnto God. Wherwith all god beyng displeased highly, sayd vnto the prophete Samuel: I repente, that euer I made Saul a kyng, for he hath forsaken me, and not folowed my wordes: and so he commaunded Samuel to shewe hym, And when Samuel asked, wherfore



## Of declining.

wherefore (contrary to Gods worde) he had saued the cattell: he excused the matter, partely by feare, sayng he durst do none other, for that the people would haue it so: partely, for that they were goodly beastes, he thought God would be content, seyng it was done of a good intent and deuotion, to honoz God with the sacrifice of them.

But Samuël, reprobuing all suche intentes and deuotions (seme they neuer so muche to Gods honoz, if they stande not with his woorde, whereby we maye be assured of his pleasure) sayde in this wise: Would God haue sacrifices and offeringes: or rather that his word should be obeyed: To obey him, is better then offeringes, & to listen to hym, is better then to offre the fatte of Hammes: Yea, to repine against his voice, is as euil as the sinne of diuination, and not to agre to it, is like abhominable ydolatrie. And now, forasmuche as thou hast cast away the word of the Lord, he hath cast away the, that thou shouldest not be kyng.

By all these examples of holy scripture, we maye knowe, that as we forsake God: so shall he euer forsake vs. And what miserable state doth cōsequently and necessarily folow therupon, a man may easily cōsider by the terrible threateninges of god. And although he consydre not al the saide miserie, to the vttermoost, beyng so great, that it passeth any mans capacite, in this life sufficiently to consydre the same: yet he shall soone perceiue so much therof, that if his hart be not more then stony, or harder then the Adamant, he shall feare, tremble and quake, to call the same to his remembraunce.

The turning  
of God from  
man.

## From God.

Fyrste the displeasure of God towardes vs, is commonly exprest in the scripture, by these two thinges: by shewyng his fearefull countenaunce vpon vs, and by turnyng his face, or hiding it from vs. By shewyng his dreadful countenaunce, is signified his great wrath, but by turnyng his face or hiding therof, is many tymes more signified, that is to saye: that he cleerly forsaketh vs, & geueth vs ouer. The whiche significacions be taken of þe properties of mens maners: for men towardes them, whome they fauour, commonly beate, a good, a cherefull, and a louing countenaunce: so that by the face or countenaunce of a man, it doth commonly appere, what wil or minde he beareth towardes other. So, when God doth shew hys dreadfull countenaunce towardes vs, that is to say, doth send dreadful plagues of sword, famine, or pestilence vpon vs, it appereth, that he is greatly wroth with vs. But when he withdraueth fro vs his woorde, the right doctrine of Christe, his gracious assistance and ayde, (which is euer toynd to his woorde) and leaueth vs to our awie wit, our awie will and strength: he declareth then, that he beginneth to forsake vs. For where as God hath shewed to all them, that truly beleue his Gospel, his face of mercy in Iesus christ, whiche doth so lighten their hartes, that they (if they beholde it as they ought to do) be transformed to his Image, be made partakers of the heauenly light, and of his holy spicite, and bee fashioned to him, in al goodnes, requisite to the childe of God: so if they after do neglecte the same, if they bee vnthankfull vnto hym, if they orde not theyr lyfes, accoꝝdyng

## from God.

accoꝝdyng to his example and doctrine, and to the  
 setting forth of his glorie. he will take away from  
 them his kingdō, his holy worde, whereby he should  
 reigne in the, because they bring not forth the fruit  
 thereof that he looketh for. Nevertheless, he is mercifull,  
 & of so long sufferance, that he doth not shewe  
 vpon vs that great wrath suddenly. But when we  
 beginne to thinke from his worde, not beleuyng it,  
 or not expꝛessyng it in our liuynges: firste he doeth  
 send his messengers, the true preachers of his worde  
 to admonishe vs of our dutie, that as he for his part  
 for the great loue he bare vnto vs, deliuered his owne  
 sonne to suffre death, that we by his death, might be  
 deliuered from death, and be restored to the life eter-  
 nall, euermore to dwell with hym, & to be partakers  
 and inheritous with hym of his euerylastyng glorie  
 and kyngdome of heauen: so againe that we for our  
 partes, should walke in a godly life, as becommeth  
 his children to do. And if this will not serue, but still  
 we remaine disobedient to his worde and will, not  
 knowyng him, not louyng him, not fearyng him, not  
 puttyng our whole trust and confidence in him: And  
 on the other side, to our neighbors behauyng vs but  
 charitably, by disdaine, enuie, malice, or by committynge  
 murther, robbery, adultrie, gluttony, Deceit, lying,  
 swearing, or other lyke detestable workes, and by  
 godly behauiour: then he threatheth vs by terrible  
 conuincacions, shewyng in great angre that who-  
 soeuer doth these woꝝkes, shall neuer entre into his  
 rest, which is the kyngdome of heauen.

Heb. xii.  
 Gal. xxi.

The second parte of the Sermon of  
 declayning from God.

1591 E

D. i.

In

## Of Declinynge

**I**n the former parte of this sermo ye haue learned how many maner of waies men fall from God, some by Idolatrie, some for lacke of faith, some by the neglecting of their neighbours, some not by hearyng Gods woord, some by the pleasure they take in the vanities of worldly thynges. Ye haue also learned in what miserie that man is which is gone from God. And how that God yet of his infinite goodnes to call again man from that his miserie, bleseth stricken gentill admonitions by his preachers, after he hateth on terrible threatenynge.

Now, if this gentle monition and communicacion together do not serue, then God will shew his terrible countenance vpon vs, he will poure intollerable plagues vpon our heades, and after he will take awaye from vs all his aide and assistance, wherewith before he did defend vs from all suche maner of calamities. As the euangelicall Prophet Esai, agreynge with Chrystes parable doth teache vs: sayng, that God had made a goodly vineyard for his beloved children: he hedged it, he walled it round about, he planted it with chosen vyues, and made a turret in the middes therof, and therein also a wyne presse. And when he looked that it should brynge hym forth good grapes, it brought forth wilde grapes, and after it foloweth: Now shall I shewe you (saith God) what I will do with my vineyard, I will plucke doune the hedges, that it may perishe: I will breake doune the walles, that it may be troden vnder foote: I will let it lye wast, it shall not be cutte, it shall not be digged, but byers and thornes shall ouergrowe it, and I shall

Elay. v.

Matth. xxi.



## from God.

I shall commaunde the cloudes that they shall no more rayne vpon it.

By these threatenings we are monished, that if we whiche are the chosen vineyard of God, bring not forth good grapes, that is to say good workes, that may be delectable and pleasant in his sight, when he looketh for the, when he sendeth his messengers to call vpon vs for them, but rather bring forth wilde grapes, that is to say, some workes, vnsweet, vnsauery, and vnsuittfull: then will he plucke away all besee, and suffer grievous plagues of famine, and battail, death, and death to light vpon vs. Finally, if these do not yet serue, he will let vs lye waste, he will geue vs ouer, he will turne away fro vs, he will dig & delue no more about vs, he will let vs alone, and suffer vs to bring forth euen surhe fruite as we will, to bring forth brambles, byssers and thornes, all naughtines, all vice, and that so abundantly, that they shal cleane ouergrow vs, suffocate, stragle, and utterly destroy vs. But they that in this worlde liue not after God, (but after their owne carnall libertie) perceiue not this great wrath of god towarbes them, that he will not digge nor delue any more aboute them, that he both let them alone euen to theselues. But they take this for a great benefite of God, to haue all their own libertie: and so they liue, as carnall libertie were the true libertie of the gospel. But god forbid (good people) that euer we should desire suche libertie: for although God suffer somtimes the wicked to haue their pleasure in this worlde: yet the end of vngodly liuyng, is at length eternals destruction.

The murmuring Israelites, had that they lon- Aume. 21.

## Of Declining

ged for they had quarries enough yea, till they were  
wery of them. But what was the end thereof: their  
sweet meate had souer sauer: euen whiles the meate  
was in their mouthes the plague of God lighted vpon  
them, and sodainly they died. So if we lye vngodly,  
and god suffreth vs to follow our owne willes,  
to haue our owne delights and pleasures, and correcteth  
vs not with some plague, it is no doubt, but  
he is almoste utterly displeased with vs. And al-  
though he be long or be stricke yet many times, when  
he striketh such persons, he striketh them at once  
for euer. So, that when he doth not stricke vs, when  
he ceaseth to afflict vs, to punish or beate vs, and  
suffreth vs to runne headlonges into all vngodlines,  
and pleasures of this world, that we delite in, with-  
out punishment and aduersitie, it is a dreadfull token  
that he loveth vs no longer, that he careth no longer  
for vs, but hath geuen vs ouer to our owne selves.

As long as a man doeth propne his vines, doeth  
digge at the rootes, and doeth laye fre the yearth to  
them, he hath a mynd to them, he perceiueth some to-  
ken of fruitfullnesse that maye be recouered in them,  
but when he will bestowe no moze such cost and la-  
bour about them, then it is a signe that he thynketh  
they will neuer be good. And the father, as long as  
he loveth his childe, he looketh angrelly, he correcteth  
hym when he doeth amysse: but when that leueth  
not, and vpon that he ceaseth from correction of hym,  
and suffereth hym to do what he list himselfe, it is a  
signe, that he intendeth to disinherite him, and to cast  
him away for euer. So surely, nothing should perce-  
aue hatt so sore, and put vs in such horrible feare,

## from God.

as when we knowe in our conscience, that we haue  
 greuously offended God, and do so continue, and that  
 yet he striketh not, but quietly suffereth vs in the  
 naughtines that we haue delight in. Then specially Psalme. l.  
 it is tyme to crye, and to crye againe, as Dauid did:  
 Cast me not away from thy face, and take not away Psalme. xvi.  
 thy holy spirite from me. Lord turne not awaie thy  
 face from me, cast not thy seruant away in displea-  
 sure. Hide not thy face from me, least I be like vnto  
 them that go downe to hell. The whiche lamentable Psalme. cxlii.  
 prayers of him as they do certifie vs, what horryble  
 danger they be in, from whom god turneth his face  
 (for that tyme, & as long as he so doth) so should they  
 moue vs, to crye vpon god with all our hart, that we  
 may not be brought into that state, whiche doubtlesse  
 is so sorrowfull, so miserable, and so dreadfull as no  
 tongue can sufficiently expresse or any hart can thinke.

For what deadly grief may a man suppose it is, to  
 be vnder the wrath of God, to be forsaken of him, to  
 haue his holy spirite, the authoz of all goodnesse, to  
 be taken from him, to be brought to so vile a condi-  
 tion, that he shalbe left mete for no better purpose,  
 then to be for ever condemned to hell. For not onely  
 such places of Dauid do shew, that vpon the tur-  
 nyng of Gods face fro any persons, they shalbe left  
 bare fro all goodnesse, and far from hope of remedy:  
 but also the place recited last before of Elsie, doeth  
 meane the same, which sheweth, that God at length  
 doth so forsake his vnfruitfull vineyard, that he wil  
 not onely suffer it to bring forth wedes, breezes, and  
 thornes: but also further to punish the vnfruitful-  
 nesse of it, he saith: he will not cut it, he will not delue:

## Of declining

it. and he will commaund the cloudes that thei shall not raine vpon it, whereby is signified, the teachyng of his holy worde: whiche saint Paule after a lyke maner, expresseth by plantyng and wateryng, meynyng that he wyl take that awate from theim. So that they shalbe no lenger of his kyngdom, thei shalbe no lenger gouerned by his holy spirite: they shalbe frustrated of the grace & benefites that they had, and euer might haue enioyed through Christ. They shalbe depriued of the heauenly light, and lyfe, whiche they had in Christe, whyles they abode in hym. They shalbe (as they wer once) as men without god in this worlde, or rather in worse takyng. And to be shor't, thei shalbe geuen into the power of the deuill, whiche beareth the rule in al them that be cast away from God, as he did in Saule and Judas, and generally in all suche, as worke after their owne wylles, the children of diffidence and infidelitie.

1. Reg. 1. v.

Let vs beware therefore (good chrystian people) least that we, reiectyng Gods worde, by the whiche we obtaine and reteine true faith in God, be not at length cast of so farre, that we become as the childre of infidelitie, whiche be of two sortes, farre dyuerse, yea, almoste cleane contrary, and yet bothe be very far from returnyng to God. The one sort onely walyng their sinfull & detestable luyng, with the right iudgement and straightnes of Gods righteousnesse, be so destitute of counsaile and be so comfortlesse (as all they must nedes be from whō the spirit of counsaile and comfort is gone) that they will not be perswaded in their hartes, but that either God cannot, or els that he will not take them again to his fauor  
and



## from God.

and mercy. The other hearing the louyng and large  
promises of Gods mercie, and so not conceyving a  
right faith therof, make those promises larger then  
euer god did: trustyng that although they continue  
in their sinfull and detestable luyng neuer so long,  
yet that God at the end of their lyfe, wyl shewe his  
mercie vpon them, and that they wyl retourne.  
And bothe these two sortes of men be in a dampna-  
ble state: and yet neuerthelesse, God (who willett not  
the deth of the wicked) hath shewed meanes wherby  
both the same (if they take hede in seasō) may escape.  
The first, as they do dread gods rightfull iustice in  
punishyng sinners, wherby they should be dismayed  
and should dispaire in dede, as touchyng any hope  
that may be in theselves, so if they would constantly  
beleue, that Gods mercy is the remedy appointed a-  
gainst suche dispaire and distrust, not only for them,  
but generally for all that be soze and truly repen-  
taunt, and will therewithall sticke to Gods mercie,  
they may be sure they shall obtain mercie, and enter  
into the porte of hauen of sauegard, into the whiche  
whosoener doth come, be they before tyme neuer so  
wicked, they shall be out of daunger of everlasting  
dampnation, as God by Ezechiel saith: what tyme  
soeuer the wicked doth retourne, and take earnest and  
true repentance, I will forget all his wickednesse.

Ezech. xviii.  
and xxxiii.

Against despa-  
ration.

Ezech. xxxiii.

The other, as they be redy to beleue Gods pro-  
mises, so they should be as redy to beleue the threa-  
tenynges of God, aswell they should beleue the law  
as the Gospel: aswell that there is an hell and euer-  
lastyng fyre, as that there is an heauen, and euerla-  
styng ioye: aswell they should beleue dampnation to  
be

Against pre-  
sumption.

## Of declining

be threatened to the wicked and euill doers, as sal-  
uacion to be promised to the faithfull in worde and  
worke: as well they should beleue God to be true  
in the one as in the other. And the synners that con-  
tinue in their wicked liuynge, ought to thynke, that  
the promises of Gods mercie and the Gospell, per-  
teyne not vnto them, beyng in that state, but onely  
the lawe and those scriptures, whiche conteyne the  
wrathe and indignacion of God, and his threaten-  
nynges, whiche should certifie them, that as they do  
ouer boldly presume of gods mercie, and liue disso-  
lutely, so doeth God still more and more withdraue  
his mercie from them, and he is so prouoked there-  
by to wrathe at length, that he destroyeth suche pre-  
sumers many times sodainly. For of suche, Saunte  
Paule saith thus: when they shall saie, it is peace,  
there is no daunger, then shall sodaine destruction  
come vpon them: Let vs beware therefore of suche  
naughtie boldenesse to synne: for God, whiche hath  
promised his mercie to them, that he truly repen-  
taunte (although it bee at the latter ende) hath not  
promised to the presumptuous sinner, either that he  
shall haue long lyfe, or that he shall haue true repen-  
taunce at the laste ende. But for that purpose, hath  
he made euery mannes deathe vncertaine, that he  
should not put his hope in the end, and in the meane  
season (to Goddes high displeasure) liue vngodly.  
Wherefore, let vs folowe the counsaile of the wyle  
man: let vs make no taryng to turne vnto the lord:  
let vs not put of from day to day, for sodainly shall  
his wraath come, and in tyme of vengeance he will  
destroye the wicked. Let vs therefore turne bety-

1. Cor. v.

## Of Death.

mes, and when we turne, let vs praye to God, as D-  
zee teacheth, sayng: Forgeue vs all our synnes, re-  
ceiue vs graciously. And if we turne to hym, with an  
humble and a very penitent harte, he wil receiue vs  
to his fauor and grace, for his holy names sake, and  
for his promise sake, promised to all faithfull bele-  
uers in Iesus Christe, his onely naturall sonne. To  
whom, the onely sauior of the worlde, with the father  
and the holy Ghost, bee all honor, glozy, and power  
worlde without ende. Amen.

### **C**An exhortacion against the feare of death.



**I**t is not to bee maruiled, that  
worldly men dooe feare to dye:  
for death depriueeth them of all  
worldly honoures, riches, and  
possessions: in the fructiō wher-  
of, the worldly man compteth  
hymself happy, so long as he  
maie enioye them at his awne  
pleasure: and otherwise, if he bee dispossessed of the  
same, without hope of recouery, then he can none o-  
ther thynke of hymself, but that he is unhappy, be-  
cause he hath lost his worldly ioye and pleasure. A-  
las thynketh this carnall man, Shall I now depart  
for ever, from all myne honours, all my treasures, fro  
my countree, frendes, riches, possessions, and world-  
ly pleasures, whiche are my ioye and hartes deliter  
Alas that euer that daye shall come, when all these  
I must bid fare welk at once, and neuer to enioye a-  
ny of them after. And herefore, it is not without great  
cause

## Of the feare

Eccle. xii.

cause spoken of the Wiseman: **O** death, how bitter and lowly is the remembrance of thee, to a manne that liueth in peace and prosperite in his substance, to a manne liuyng at ease, leadyng his life after his awne mynde, without trouble, and is there withall well pampered and fed: There be other men, whom this worlde doth not so greatly laugh vpon, but rather bere and oppresse with pouertee, sickenesse, or some other aduersitee: yet thei do feare death, partly because the fleshe abhorreth naturally his awne sorrowfull dissolucion, whiche death doth threaten vnto the, and partly, by reason of sickeneses, and painful diseases, whiche bee mosse strong pangues and agonies in the fleshe, and vse commonly to come to sicke menne, befoze death, or at the least, accompany death, whensoever it cometh.

Although these two causes seme greate and waitie to a worldly manne, whereupon he is moued to feare death, yet ther is another cause much greater then any of these afore rehersed, for whiche in deede, he hath first cause to feare death: and that is, the state and condicio, wherunto at the last ende, death bynngeth all them that haue their hartes fixed vpon this worlde, without repentance and amendement. This state and condicion, is called the second death, whiche, vnto all suche, shall insue after this bodily death. And this is that death, whiche in deede ought to be dread and feared: for it is an euerlastyng losse without remedy, of the grace and fauor of God, and of euerlastyng ioye, pleasure, and felicitie. And it is not onely the losse for euer, of al these eternal pleasures but also it is the condemnation, bothe of body and soule,



## Of Death.

soule (without either appellation, or hope of redemption) vnto euerclastyng peines of hell. Vnto this state, death sent the vnmertifull and vngodly riche man, (that Luke speaketh of in his Gospell) who li- Luke. xvi.  
uyng in all wealth and pleasure in this worlde, and cherisshyng himselfe daily with deintee fare, and gorgeous apparrell, despised poore Lazarus, that laye pitifully at his gate, miserably plained, and full of sores, and also greuously pined with hunger.

Bothe these twoo, wer arrested of death, whiche sent Lazarus the poore miserable manne by Angelles, anone vnto Abrahams bosome: A place of rest, pleasure and consolacion. But the vnmertifull riche man, descended doune into hell, and beeyng in tormentes, he cried for comfort, complainyng of the intollerable paine, that he suffered in the flamme of fire, but it was to late. So vnto this place, bodily death sendeth all them, that in this worlde, haue their ioye and felicitie: all them, that in this world, be vnfaithfull vnto God, and vncharitable vnto their neighbours, so dying without repentaunce, and hope of Goddes mercy. Wherefore it is no maruaill, that the worldly man feareth death, for he hath muche more cause so to do, then hymselfe doth consider.

Thus we se thre causes, why worldly men feare death. One, because they shall loose thereby, their The first.  
worldly honours, riches, possessions, and all their hartes desires: another, because of the painfull diseases The second.  
and bitter pangues, whiche commonly men suffer, either before, or at the tyme of death. But the chiefe The third.  
cause, aboue all other, is the dread of the miserable state, of eternall damnation, bothe of body and soule

## Of the feare

whiche thei feare, shall follow after their departing out of the worldly pleasures of this present life.

Hebys ii.

1. Cor. iii.

For these causes, be all mortall men (whiche be geuen to the loue of this worlde) both in feare, and state of death, through synne ( as the holy Apostle saith) so long as thei liue here in this worlde. But (euerlastyng thakes be to almightie God for euer) there is neuer one of all these causes, no, nor yet thei altogether, that can make a true Christian man as-  
frated to dye, (whiche is the very membre of Christ, the Temple of the holy ghost, the sonne of God, and the very inheritoz of the euerlastyng kyngdome of heauen) but plainly contrary, he conceiueh greate and many causes, vndoubtedly groundd vpon the infallible and euerlastyng truthe of the woordes of God, whiche moue hym, not onely to put a waite the feare of bodily death, but also for the manifolde benefites and singuler commoditees, which in sue vnto euery faithfull persone, by reason of the same, to wishe, desire, and long hartely for it. For death shall bee to hym no death at all, but a very deliuerance from death, from all peines, cares, and sorowes, misery, and wretchednesse of this worlde, and the very entrie into rest, and a beginnyng of euerlastyng ioye, a tastyng of heauenty pleasures, so greate, that neither tounge is able to expresse, neither eye to see, nor eare to heare them, no, nor for any yearthly mannes hart to conceiue them. So excedyng great benefites thei be, whiche God our heauenty father by his mere mercie, and for the loue of his sonne Iesus Christ, hath laied by in store, and prepared for them that humbly submit themselves to Goddes will, and  
euermore

## Of Death.

euermore unfainedly, loue hym, from the botome of their hartes. And we ought to beleue, that death be-  
yng slain by Christ, cannot kepe any man, that sted-  
fastly trusteth in Christ, vnder his perpetuall tyrany  
ny and subteccion, but that he shall rise from death  
again vnto glory, at the last daie, appoynted by al-  
mightie God, like as Christ our hed, did rise again,  
accoyding to Gods appoyntement, the third daie.  
For saint Augustine saith: the hed goyng before,  
the members truste to folowe, and come after. And  
saint Paule saith: if Christ be risen from the ded,  
we shall rise also from the same. And to comforte all  
Christen persones herein, holy scripture calleth this  
bodily death, a slepe, wherein mannes senses bee (as  
it were) taken from hym, for a ceason, and yet when  
he awaketh, he is moze freshe, then he was when he  
went to bed. So, although we haue our soules sepe-  
rated from our bodies for a ceason, yet at the gene-  
rall resurrection, we shalbee moze freshe, beautifull  
and perfect, then we be now. For now we be mortall  
then we shalbee immortall, now infecte with diuerse  
infirmities, then clerely boyde of all mortall infir-  
mities, now we be subiect to all carnal desires, then  
we shalbe all spirituall, desirynge nothyng but Gods  
des glory and thynges eternall. Thus is this bodily  
death, a doore or enterynge vnto life, and therefore  
not so muche dreadfull, (if it be rightly considered)  
as it is comfortable, not a mischief, but a remedy of  
all mischief, no enemye, but a frende, not a cruell ty-  
raunt, but a gentle guide, leadyng vs, not to mortali-  
ties, but to immortalitee, not to sorow and pain, but  
to ioye and pleasure, and that to indure for euer, if it

## Of the feare

be thankfully taken and accepted, as Goddes messenger, and patiently borne of vs, for Christes loue, that suffered moste painfull death, for our loue, to redeme vs from death eternall. According herunto, saint Paule saith: our life is hid with Christ in God, but when our life shall appere, then shall wee also appere with hym in glory. Why then shall we feare to dye? Consideryng the manifolde, and comfortable promises of the Gospell, and of holy scriptures: God the father hath geuen vs euerlastyng life, (saith saint Ihon) and this life is in his sonne: he that hath the sonne, hath life, and he that hath not the sonne, hath not life. And this I wryte (saith saint Ihon) to you, that beleue in the name of the sonne of God, that you maie knowe, that you haue euerlastyng life, and that you dooe beleue vpon the name of the sonne of God. And our sauour Christe saith: he that beleueth in me, hath life euerlastyng, and I will raise hym from death to life, at the laste date. Sainct Paule also saith: that Christ is ordeined and made of God, our righteousnesse, our holynesse and redemption, to the intent that he, whiche will glory, should glory in the lord. Sainct Paule did contempne, and set litle by all other thynges, esteemyng them as dung, whiche before he had in very greate price, that he might be found in Christ to haue euerlastyng life, true holynes, righteousnes, and redemption. Finally, saincte Paule maketh a plain argument in this wise: if our heauynly father, would not spare his awne naturall sonne, but did geue hym to death for vs, how can it bee, that with hym he should not geue vs all thynges? Therefore



## Of Death.

if wee haue Christ, then haue wee with hym, and by hym, all good thynges, what soeuer wee can in oure hartes wishe or desire: as victorie ouer death, synne, and hell: we haue the fauor of God, peace with hym, holinesse, wisdom, iustice, power, life, and redemption: we haue by hym, perpetuall health, wealth, ioy, and blisse euerlastyng.

**T**he second part of the Sermon. of the feare of death.



**I**t hath been heretofore shewed you, that there bee thre causes, wherefore menne do commonly feare death. first the sorowfull departyng from worldly goodes and pleasures. The second, the feare of the pangues and petnes, that come with death. The last and principall cause is, the horrible fear of extreme misery, & perpetuall dampnation in tyme to come. And yet none of these thre causes troubleth good menne, because they stape themselves by true faith, perfect charitee, and sure hope of the perpetuall ioye and blisse euerlastyng.

All those therfore, haue greate cause to be full of ioye, that be ioyued to Christ with true faith, stedfast hope, and perfect charitee, and not to feare death, nor euerlastyng dampnation. For death cannot depriue them of Iesu Christ, nor any synne can condemne them; that are graffed surely in hym, whiche is their onely ioye, treasure, and life. Let vs repent our synnes, amende our lifes, truste in his mercie and satisfaction, and death can neither take hym from vs, nor vs from hym. For then; (as saint Paule saith) whether wee liue or dye, wee bee the Lordes awne. Rom. viii.  
And

## Of the feare

And again he saith: Christ did dye, and rose again, because he should be Lord, bothe of the dedde and quicke. Then if we bee the Lordes awne, when wee be dedde, it must nedes folowe, that suche tempozal death, not onely cannot harme vs, but also, that it shall muche bee to our profite, and ioyne vs vnto God, moze perfectly. And thereof the christian hart maie surely bee certified, by the infallible truthe of holy scripture. It is God (saith sanct Paule) whiche hath prepared vs vnto immortalitee, and the same is he, whiche hath geuen vs an earnest of the spirit. Therfoze let vs be alwaies of good comfort, for we knowe, that so long as we be in the body, we bee (as it were) farre from God in a straunge countree, subiect to many perilles, walkyng without perfect sight, and knowlege of almightie God, onely seeyng hym by faith, in holy scriptures. But we haue a courage and desire, rather to be at home with God and our sauioz Christ, far from the body, where we maie beholde his Godhedde, as he is, face to face, to our cuerlastyng comforte. These bee sanct Pauls wordes in effect, whereby we maie perceiue, that the life of this worlde, is resembled to a pilgrymage, in a straunge countree farre from GOD: and that death, deliuering vs from our bodies, dooeth sende vs straight home, into our awne countree, and maketh vs to dwell presently with GOD for euer, in perpetuall rest and quietnesse. So that to dye is no lesse, but profite and winnyng to all true Christian people. What lost the these, that haged on the crosse with Christe, by his bodily death: Yea, howe muche did he gain by it: Did not our sauioz late vnto hym

Hebze. xiii.

## Of death.

this date thou shalt bee with me in Paradise: And Lazarus, that pitifull person, that laye before the riche mannes gate, peined with sores, and pined with hunger, did not death highly profite and promote hym: Whiche by the ministerie of Angelles, sent hym vnto Abrahams bosome, a place of rest, ioye and heavenly consolacion: Let vs thynke none other, (good churistian people) but Christ hath prepared thesame ioye, and felicitie for vs, that he prepared for Lazarus and the these. Wherefore, let vs sticke vnto his saluacion, and gracious redemption: and beleue his woorde, serue hym from our hartes, loue and obeye hym, and whatsoeuer we haue doen heretofore, contrary to his moste holy will, now let vs repēt in tyme, and hereafter stuy to correct our life, and Doubt not, but we shall finde him as mercifull vnto vs, as he was either to Lazarus, or to the these: whose examples are written in holy scripture, for the comfort of them that be synners, and subiect to sorowes, miseries, and calamities in this worlde that thei should not despaire in Goddes mercie, but euer trust thereby to haue forgiveness of their synnes, and life cuerlastyng, as Lazarus and the these had. Thus I trust euery churistian man perceiueth, by the infallible woorde of God, that bodily death cannot harme nor hyndet them, that truly beleue in Christe, but contrary, shall profite and promote the Churistian soules, whiche beyng truly penitent for their offences, depart hence in perfect charitee, and in sure trust, that God is mercifull to them, forgiving their synnes, for the merites of Iesus Christ, his onely naturall sonne.

Luke. xvi.

## Of death.

The second  
cause why  
some dooe  
feare death.

The seconde cause, why some doo feare death, is  
foze sicknesse, and greuous peines, whiche partly,  
come befoze death, and partly, accompanieth death  
whensoeuer it comieth. This feare, is the feare of  
the fralle fleshe, and a naturall passion, belonging  
vnto the nature of a mortall man. But true faith,  
in Goddes promises, and regard of the pines and  
pangues, whiche Christ vpon the crosse, suffered for  
vs miserable synners, with consideration of the toy  
and euerlastyng life to come in heauē, will mitigate  
those peines, and moderate this feare, that it shall  
neuer bee able to ouerthrowe the hartie desire, and  
gladnesse, that the christian soule hath, to be sepa-  
rated from this corrupt body, that it maie come to the  
gracious pzelence, of our Sauioz Iesus Christ. If  
we beleue stedfastly the worde of God, we shall per-  
ceiue, that suche bodily sicknesse, pangues of death  
or whatsoeuer dolorous peines we suffre, either be-  
foze, or with death, be nothyng els in christian men,  
but the rodde of our heauenly and louyng father,  
wherewith he mercifully correcteth vs, either to try  
and declare the faith of his pacient childezen, that  
thei maie bee founde laudable, glorious, and hono-  
rable in his sight, when Iesus Christ shall be open-  
ly shewed, to bee the Iudge of all the worlde: or els  
to chastice, and amende in them, whatsoener offen-  
deth his fatherly and gracious goodnesse, least thei  
should perishe euerlastyngly. And this his correc-  
tyng rodde, is common to all them, that bee truly  
his. Therfoze let vs cast awate the burden of synne,  
that lieth to heute in our neckes, and retorne vnto  
God by true penance, and amendement of our li-  
ues.



## Of the feare

tes. Let vs with patience runne this course, that is appoynted, suffryng (for his sake that died for our Saluacion) all sorowes and pangues of death, and death it self ioyfully, when God sendeth it to vs, ha-  
uyng our eyes fixed euer vpon the hedde, and capti-  
taint of our faith, Iesus Christ: Who (consideryng  
the ioy, that he should come vnto) cared neither for  
the shame nor pain of death, but willyngly, confor-  
myng his will, to his fathers will, moste patiently  
suffered the moste shamefull and painfull death of  
the Crosse, beeyng innocent. And now therefore, he Philp. ii.  
is exalted in heauen, and euerlastyngly sitteth on  
the right hande of the throne of God the father.  
Let vs call to our remembraunce therefore, the life  
and ioyes of heauen, that are kept for all them, that  
patiently dooe suffre here with Christ: And consi-  
der, that Christe suffereth all his painfull Passion,  
by synners and for synners, and then we shall with  
patience, and the more easely, suffer suche sorowes  
and peines, when they come. Let vs not let at light,  
the chastysyng of the Lorde, nor grudge at hym, nor  
fall from hym, when of hym wee bee corrected: For  
the Lorde loueth them, whom he dooeth correcte,  
and beateth euery one, whom he taketh to bee his  
childe. What childe is that, (saith saint Paule) Hebre. xii.  
whom the father loueth, and dooeth not chastice?  
If ye bee without Goddes correccion (whiche all  
his welbeloued and true childzen haue) then be you  
but bastardes, smallly regarded of God, and not his  
true childzen.

Therefore, seying that when we haue in pcrth our  
carnall fathers to be our correctors, we do feare the  
2d. and  
Q. ij.

## Of the feare

and reuerently take their correccion; shall wee not  
muche more bee in subieccion to God our spirituall  
father, by whom we shall haue eternal life: And our  
carnall fathers sometyme correct vs, even as plea-  
seth them, without cause, but this father, iustly cor-  
recteth vs, either for oure synne, to the intent wee  
should amende, or for our commoditie and wealth,  
to make vs therby partakers of his holinesse. Fur-  
thermore, all correccion, whiche God sendeth vs in  
this present tyme, seemeth to haue no ioye and com-  
fort, but sorowe and pain: Yet it byngeth with it a  
tast of Goddes mercie and goodnesse towards the  
that bee so corrected, and a sure hope of Gods euer-  
lastyng consolacion in heauen. If then these sorow-  
es, diseases, and sickenesse, and also death it self, be  
nothyng els, but our heavenly fathers rodde, wher-  
by he certifieth vs of his loue and gracious fauor,  
whereby he trieth and purifieth vs, whereby he ge-  
ueth vnto vs holinesse, and certifieth vs, that we be  
his chylzen, and he our mercifull father: shall not  
we then, with all humiltee, as obedient and lo-  
uyng chylzen, ioyfully kisse our heavenly  
fathers rod, and ever saie in our harte  
with our sauioz Iesus Christ: fa-  
ther, if this anguyshe and so-  
rowe, whiche I fele, and  
death, whiche I se ap-  
proche, maie not  
passe, but that  
thy wil is  
that I must suffice them,  
thy will be doen.

Math. xvi.

## Of death.

The third part of the Sermon  
 moou of the feare of death.

**I**n this homely againſt the feare of death  
 two cauſes ſer declared, whiche commonly  
 moue worldly men to be in muche feare  
 to dye, and yet the ſame do nothing to w-  
 ble the faithfull and good liuers; when death com-  
 meth, but rather geueth them occaſion greatly to  
 reioyce, conſidering that they ſhalbe deliuered from  
 the ſorrow and miſerie of this world, and be brought  
 to the great ioye and felicitie of the life to come.

Now the thurde and ſpeciall cauſe, why death in  
 deede is to bee feared, is the miſerable ſtate of the  
 worldly and vngodly people, after their death: but  
 this is no cauſe at all, why the Godly and faithfull  
 people, ſhould feare death, but rather contrariwiſe,  
 their Godly conuerſacion in this life, and belefe in  
 Chriſt, cleauing continually to his merites, ſhould  
 make them to long for after that life, that remaineth  
 for them vndoubtedly, after this bodily death. Of  
 this immortal ſtate after this tranſitory life, where  
 wee ſhall liue euermore, in the preſence of God, in  
 ioy and reſt, after blictye ouer all ſicknes, for ower  
 ſynne, and death: there be many, bothe plain places  
 of holy ſcripture, whiche confirme the weak conſci-  
 ence, againſt the feare of all ſuche vplours, ſickneſ-  
 ſes, ſynne and death corporall, to allwaie ſuche tre-  
 blyng and vngodly feare, and to encourage vs with  
 comforte and hope, of a bleſſed ſtate after this life.  
 Sainet Paule wiſheth vnto the Ephelians, that  
 God the father of glory, would geue vnto them the  
 ſpirite of wiſedome and reuelacion, that the eyes of

Eph. 1.

Diſ.

their

## Of death.

their hartes might haue light to knowe hym, and to perceiue, how greate thynges he had called them vnto, and how riche inheritance, he hath prepared after this life, for them that pertain vnto hym. And **S. Paul** himself, declarerth the desire of his harte, whiche was to bee dissolved, and loosed from his body, and to bee with Christ, whiche (as he saied) was muche better for him, although to them, it was more necessary, that he should liue, whiche he refused not for their sakes. Euen like as sainct **Martin** saied: good **Lord**, if I be necessary for thy people, to dooe good vnto them, I will refuse no labor, but els for myne awn self, I beseeche thee to take my soule.

Now, the holy fathers of the olde lawe, and all faithfull and righteous men, whiche departed before our sauio<sup>r</sup> **Christes** ascencion into heauen, did by death, departe from troubles vnto rest, from the handes of their enemies, into the handes of **God**, from sorowes and sickennes, vnto ioyfull refreshyng, into **Abrahams** bosome, a place of all comfort and consolacion, as scripture dooth plainly, by manifest wordes testifie. The booke of **Revelation** saith: that the righteous mennes soules, bee in the hande of **God**, and no torment shall touche them. Thei seemed to the eyes of foolish menne to dye, and their death was counted miserable, and their departing out of this worlde, to petched, but thei be in rest. And another place saith: That the righteous shall liue for euer, and their reward is with the lord, and their myndes be with **God**, who is aboue all. Therefore thei shall receiue a glorious kyngdom, and a beautifull Crowne at the **Lordes** hande. And in another place,

**Philip. i.**

**Dayen. iii.**

**Sapt. iiii.**



## Of the feare

place, the same booke saith: the righteous, though he be persecuted with sodain death, neuertheless he shal be there, where he shal bee refreshed. Of Abraham's bolome, Chyestes wordes be so plain, that a christian manne needeth no more profe of it. Now then, if this wer the state of the holy fathers and righteous men before the comynge of our Sauour, and before he was glorified, how muche more then, ought all wee to haue a stedfast faith, and a sure hope of this blessed state and cōdition, after our death. Seeyng that our sauour now hath performed the whole worke of our redemption, and is gloriously ascended into heauen, to prepare our dwellyng places with hym, and sated vnto his father: father, I will that where I am, my seruantes shalbe with me. And we knowe that whatsoeuer Christ wil, his father will the same wherfore it cannot be, but if we be his faithfull seruantes, our soules shalbe with hym, after our departing, out of this present life. Saint Stephin, when he was stoned to death, even in the midst of his tormentes, what was his mynde mooste vpon: When he was full of the holy Ghoste, (saith holy scripture) haung his eyes lifted vp into heauen, he sawe the glory of GOD, and Iesus standyng on the right hande of God. The whiche truth, after he had confessed boldly before the enemies of Christ, they drewe hym out of the citee, and there they stoned hym, who cried vnto God, sayng: Lorde Iesu Christ, take my spirite. And dooeth not our Sauour, saie plainly in S. Iohns Gospel: Verely verely, I saie vnto you, he that heareth my worde and beleueth on hym that sent me, hath everlastyng life, and

## Of the feare

and cometh not into iudgement, but shal passe fro death to life: Shall we not then thinke, that death to be precious, by the whiche we passe vnto life:

Psal. cxvi.

Therefore it is a true sayng of the Prophet: the death of the holy and righteous men, is precious in the Lordes sight. Holy Simeon, after that he had his hearts desire, in seying our Sauioz, that he euer longed for all his life, he embraced hym in his armes, and saied: now lord, let me depart in peace, for myne eyes haue beholden that sauioz, whiche thou hast prepared for all nacions.

Luke. ii.

It is truthe therfore, that the death of the righteous, is called peace, and the benefite of the lord, as the Churche saieyth in the name of the righteous, departed out of the worlde: my soule turne thee to thy rest, for the lord hath been good to thee, and rewarded thee. And we se by holy scripture, and other ancient Histories of Martyrs, that the holy faithfull and righteous, euer since Christes ascencio, in their death did not doubt, but that they went to bee with Christ in spirit, which is our life, health, wealth and saluacion. Ihon in his holy reuelacion, sawe a hundred and foure.

Apoca. xliii.

M. virgins and innocentes, of whom he said: these folowe the lambe Iesu Christ wher soeuer he goeth. And shortly after, in the same place he saieyth: I hard a voyce from heauen, sayng vnto me: wylle, happy and blessed are the ded, which dye in the lord: from hence furthe (surely saieyth the spirite) they shall rest from their paines and labors, for their workes do folowe them. So that then they shall reape with ioye and comfort, that whiche they sowed with labors and paines.

They

## Of death.

Thet that solwe in the spirit, of the spirit shall reape  
 euerlastyng life. Let vs therfore neuer bee wery of  
 well dooyng, for when the tyme of reappng, or re=  
 ward commeth, we shall reape without any werines  
 euerlastyng tope. Therfore, while we haue tyme (as  
 saint Paule exhorteth vs) let vs do good to al men Gala. vi.  
 and not laie vp our treasures in yearth, where rust Math. vi.  
 and mothes corrupte it, whiche ruste (as saint Ja=  
 mes saieth) shall beare witnesse against vs, at the James. v.  
 greate daie, condempne vs, & shall (like moste byen=  
 nyng fire) torment our fleiße. Let vs beware there=  
 fore (as we tender our awne wealth) that we bee not  
 in the number of those miserable coueteous menne,  
 whiche saint James biddeth mourne and lament,  
 for their greedy gatheryng, and vngodly keepyng of  
 goodes. Let vs be wise in tyme, and learne to folow  
 the wise example of the wicked Steward. Let vs so  
 prudently dispose our goodes and possessions, com=  
 mitted vnto vs here by God, for a reason, that wee  
 maie truely heare and obeie, this commaundement  
 of our sauour Christes: I saie vnto you (saith he)  
 make you frendes of the wicked Mammon, that thei  
 maie receiue you, into euelastyng Tabernacles. Ri- Luke. xvi.  
 ches, he calleth wicked, because the worlde abuseth  
 theim, vnto all wickednes, whiche are otherwise the  
 good gifte of God, and the instrumentes, whereby  
 Gods seruauntes do truely serue hym, in vlyng of  
 thesame. He commaunded theim not, to make theim  
 riche frêdes, to get high dignitees, and worldly pos=  
 sessions, to geue great giftes to riche men, that haue  
 no nede thereof, but to make them frendes of pooze  
 and miserable menne: Vnto whom, whatsoeuer thei  

R. j.
geue,

## Of the feare

geue, Christe accepteth it, as geuen to hymself. And to these frendes Christ in the Gospell geueth so great honoz and preheminence, that he saith: thei shall receiue their benefactours, into euerlastyng houses: not that menne shalbee our rewarders, for our well dooyng, but that Christ will reward vs, and take it to be doen vnto hymself, whatsoeuer is doen to such frendes.

Thus makyng pooze wretches our frendes, we make our sauioz Christ our frende, whose membez thei are, whose misery, as he taketh for his awne misery, so their reliefe, succour and helpe, he taketh for his succoz, relief and help, and will as muche thanke vs and reward vs, for our goodnes shewed to them as if he hymself had receiued like benefite at our hādes, as he witnesseth in the Gospell, sayng: what soeuer ye haue doen to any of these simple persones whiche dooe beleue in me, that haue ye dooen to my self. Therfore let vs diligently forsee, that our faith and hope, whiche wee haue conceiued in almightie God, and in our sauioz Christ, waxe not faint, nor that the loue, whiche wee pretende to beare to hym, waxe not colde: But let vs study daily and diligently, to shewe our selves to bee the true honourers and louers of God, by keepyng of his commaundementes, by dooyng of good deedes vnto our nedy neighbors, releuyng by al meanes that we can, their pouertie with oure abundaunce, their ignoraunce with our wisdom and learnyng, and comfozt their weakenesse, with our strength and aucthoritee: calling all menne backe from euill dooyng, by Godly counsaill and good example, perseueryng still in well



## Of death.

well dooynge, so long as wee liue. So shall wee not  
nede to feare death, for any of those thre causes, a-  
foze mencioned, nor yet for any other causes that cā  
be imagined. But contrary, considerynge the many-  
folde sickeneses, troubles and sorowes of this pre-  
sent life, the daungers of this perilous pilgimage,  
and the greate encombzaunce, whiche oure spirite  
hath by this synfull fleche, and fraile body subiecte  
to death: cōsiderynge also the manifold sorowes and  
daungerous deceiptes of this worlde on euery side,  
the intollerable pride, coueteousnesse and lechery, in  
tyme of prosperitee, the impacient murmurynge of  
them that be worldly, in tyme of aduersitee, whiche  
cease not to withdraue and plucke, vs from **GD**  
our sauioz Christ, from our life, wealthe, oz eternall  
ioye and saluacion: Considerynge also the innume-  
rable assaultes, of our Ghostly enemye the Deuill,  
with all his fiery dartes of ambition, pride, lechery,  
bainglozy, enuie, malice, detraction, with other his  
innumerable deceiptes, engines and snares, wher-  
by he goeth busily aboute, to catche all men vnder  
his dominion, euen like a roaryng Lion, by all mea- 1. Peter. v.  
nes, seatchynge, whom he maie deuoure. The faithe-  
full Christian man, whiche considereth all these mi-  
series, perilles and commoditees, (whereunto he is  
subiecte, so long as he here liueth vpon yearth) and  
on the other part, considereth that blessed and com-  
fortable state of the heauenly life to come, and the  
swete condicion of thē, that depart in the lord, how  
they are deliuered from the continual encombzaun-  
ces of their mortall and synfull body, from all the  
malice, craftes and deceiptes of this worlde, from al  
R. 11. the

## Of the feare

the assaultes of their ghostly enemye the Deuill, to liue in peace, rest, and perpetuall quietnes, to liue in the felowship of innumerable Angels, and with the congregacion of perfect iuste men, as Patriarches, Prophetes, Martyres and Confessors: and finally, vnto the p[re]sence of almighty God, and our sauio[ur] Iesus Christ: he that doeth consider all these thynges, and beleueth them assuredly, as they are to bee beleued, euen from the botome of his harte, beeyng established in God, in this true faith, hauyng a quiet conscience in Christ, a firme hope, and assured trust in Gods mercy, th[ro]ugh the merites of Iesu Christ to obtain this quietnes, rest and eternall ioye: Shall not onely bee without feare of bodily death, when it cometh, but certainly (as saint Paule did, accordyng to Gods will, and when it pleaseth God, to call hym out of this life) greatly desire in his harte, that he maie be rid from all these occasions of euill, and liue euer to Gods pleasure, in perfect obedience of his will, with our sauio[ur] Iesus Christ: to whose gracious p[re]sence, the lord of his infinite mercie and grace, byyng vs to reigne with hym, in life euerlasting. To whom, with our heauenly father, and the holy ghost, be, glo[ry] in worlde without ende. Amen.

Philp. i.

# An exhortacion, concernyng good Order and Obedience, to Rulers and Magistrates.



Almightie God hath created and appoynted all thynges, in heauen, yearth, & waters, in a moste excellent and perfecte order. In heauen, he hath appoynted distincte orders and states of Archangels and Angels. In yertth he hath assigned kynges, Princes, with other gouernours vnder theim, all in good and necessary order. The water aboue is kepte, and raineth doune in due tyme and reason. The Sunne, Mone, sterres, rainbowe, thunder, lightenyng, cloudes, and all birdes of the aire, doo kepe their order. The yearth, trees, plantes, herbes, corne, grasse, and all maner of beastes, kepe the in their order. All the partes of the whole yere, as winter, Somer, monethes, nightes and dates, continue in their order. All kyndes of fishes in the sea, riuers and waters, with all fountaines, sprynges, yea, the seas theimselfes, kepe their comely course and order. And man hymself also, hath all his partes, bothe within and without: as soule, harte, mynd, memozy, vnderstandyng, reason, speache, with all and synguler corporall members of his body, in a profitable, necessary, and pleasant order. Euery degree of people, in their vocaciō, calling and office, hath appoynted to theim, their duetie and order. Some are in high degree, some in lowe, some kynges and princes, some inferiours and subiectes, priestes, and laimen, masters and seruantes, fathers and chyldren, husbandes and wifes, rich

## Of Obedience.

and pooze, and euery one haue nede of other: so that in al thynges, is to be lauded and praised the goodly order of God, without the whiche, no house, no citie, no common welth, can continue and indure. For wher there is no right order, there reigneth al abuse carnall libertie, enozmitie, synne, Babilonitall confusion. Take awaie kynges, Princes, rulers, magistrates, Judges, and such states of Gods order, no man shall ride or go by the high wate vnrobbed, no mā shall slepe in his awne house or bed vnkilled, no man shall kepe his wife, children, and possessions in quietnes: al thynges shalbe common, and ther must nedes folowe all mischiefe & vtter destruccion, bothe of soules, bodies, goodes, and commō welthes. But blessed be God, that we in this realme of Englande fele not the horrible calamities, miseries and wretchednes, whiche all thei vndoubtedly fele and suffre that lack this godly order. And praised be god, that we knowe the great excellēt benefite of God, shewed towardes vs in this behalf. God hath sēt vs his hie gift, our moste dere soueraigne lordē kyng Edward the. vi. with godly, wise, and honorable cōsail, with other superiours, and inferiours in a beautifull order. Wherefoze, let vs subiectes do our bounden duties, geuyng hartly thanks to God, and praiyng for the p̄seruaciō of this godly order. Let vs al obey euē from the botome of our hartes, all thei godly proceedings, lawes, statutes, proclamacions, & iunctions, with al other godly orders. Let vs cōsider the scriptures of the holy Ghoste, whiche perswade and commaunde vs, al obediently to be subiect: first and chiefly, to the kynges maiestee, sup̄eme hed ouer all  
and



## Of obedience.

and next, to his honorable counsaill, and to al other noble men, magistrates, & officers, whiche by Gods goodnes be placed and ordered: for almightie God, is the onely aucthor and prouider of this fornamed state and order, as it is witten of God, in the boke of the Proverbes: through me, Kynge do reigne: Pro. viii. through me counsaillors make iust lawes, through me do princes beare rule, & all iudges of the yearth execute iudgemēt: I am louyng to the, that loue me

Here let vs marke well and remember, that the high power and auctoritee of Kynge, with their makynge of lawes, Iudgementes, and officers, are the ordinaunces, not of man, but of God, and therefore is this woorde (through me) so many tymes repeated. Here is also wel to be considered and remembred, that this good order is appoynted of Gods wisdom, fauour, and loue, specially for them that loue God, and therefore he saith: I loue them, that loue me. Also, in the boke of wisdom, we maie evidently learne, that a kynge's power, auctoritee and strength, is a greate benefite of God, geuen of his greate mercie, to the cōfort of our great misery. For thus we reade there spoken to kynge, Heare, O ye kynge and vnderstand: lerne ye that be Iudges of theendes of the yearth: geue eare ye that rule the multitudes, for the power is geuen you of the lord, & the strength from the highest. Let vs lerne also here by the infallible word of God, that the kynge & other supreme & higher officers, are ordeined of God, who is mooste highest, & therefore they are here diligently taught, to apply themselves to knowlege and wisdom, necessary for the ordering of Gods people to  
their

## Of obedience.

their gouernaunce committed. And thei be here also taught by almightie God, that thei should reknewlege themselves, to haue all their power and strength not from Rome, but immediatly of God moste highest. We rede in the booke of Deut. that al punishment pertaineth to God, by this sentēce: vengeance is myne, and I will rewarde. But this sentence wee muste vnderstande, to pertain also vnto the Magistrates, whiche do exercise Gods come, in iudgemēt and punishyng, by good and Godly lawes, here in yerth. And the places of scripture, whiche seme to remoue from among all christen men, iudgement, punishment, or killyng, ought to be vnderstande, that no manne (of his awne priuate aucthoritee) maie be iudge ouer other, maie punish, or may kill. But we must refer al iudgement to God, to kynges and rulers, & iudges vnder them, whiche be Gods officers to execute iustice, and by plain wordes of scripture, haue their aucthoritee and vse of the sword, graunted fro God, as we are taught by. S. Paule the dere and electe Apostle of our sauour Christ, whom wee ought diligently to obeie, euen as we would obeie our sauioꝝ Christ, if he wer present. Thus. S. Paule writeth to the Rom: let euery soule submit hymself, vnto the aucthoritee of the higher powers, for there is no power, but of God, the powers that bee, be ordeined of God, whoso euer therefore resisteth the power, resisteth thordinaunce of God, but thei that resist, shall receiue to themselves dampnacion: for rulers are not fearful to the that do good, but to them that do euill. Wilt thou be without feare of the power? Do well then, & so shalt thou bee praised of the same

Deut. xxxii.

Roma. xlii.

## Of Obedience.

same: For he is the minister of God, for thy wealth. But and if thou do that, whiche is euill, then feare, for he beareth not the sword for naught, for he is the Minister of God, to take vengeance on hym, that doth euill. Wherefore ye must nedes obeye, not onely for feare of vengeance, but also, because of conscience, and euen for this cause pay ye tribute, for they are Gods ministers, seruyng for the same purpose.

Here let vs all learne of saint Paule, the electe vessell of God, that all persones haupng soules, (he excepteth none, nor exempteth none, neither Priest, Apostle, nor Prophete, saith saint Chrysostome) doo owe of bounden duetee, and euen in conscience, obedience, submission and subiection, to the high powers, whiche be constituted in auctoritee by God, forasmuche as they be Goddes lieutenautes, Goddes Presidents, Goddes Officers, Goddes Commissioners, Goddes Judges, ordeined of God hym self, of whom, onely they haue all their power, and all their auctoritee. And the same saint Paule threateneth no lesse pain, then euerlastyng dampnation, to all disobedient persones, to all resisters against this generall and common auctoritee, forasmuche as they resist not man, but God, not mannes deuise and inuencion, but Goddes wisdom, Goddes order, power, and auctoritee.

**T**he second part of the sermon of Obedience.



Forasmuche as God hath created, and disposed all thynges in a comely order, wee haue been taught in the first part of this homely, concernyng good order and obe-

S. j.

dience,

## Of Obedience.

dience, that we also ought in all common wealthes, to obserue and kepe a due order, and to be obedient to the powers, their Ordinaunces, and Lawes, and that all rulers are appoynted of God, for a Godly order to bee kepte in the worlde. And also howe the Magistrates ought to learne, how to rule and gouerne, accordyng to Gods lawes. And that all subiectes are bounden to obeye them as Goddes ministers: yea, although they be euill, not onely for feare but also for conscience sake.

And here good people, let vs all marke diligently, that it is not lawfull for inferiours and subiectes in any case to resist the superiour powers: For saint Paules woordes be plain, that whosoever resisteth shall get to themselves dampnation: for whosoever resisteth, resisteth the ordinaunce of God. Our sauiour Christ hymself, and his Apostles, receiued many and diuerse iniuries, of the vnfaithfull and wicked men in aucthoritee: yet wee neuer reade, that they, or any of them, caused any sedicion or rebellio against aucthoritee. We reade oft, that they patiently suffred all troubles, vexacions, slaunders, panges, and paines, and death it self obediently, without tumult or resistance. They committed their cause to hym, that Iudgeth righteously, and prayed for their enemies hartely and earnestly. They knewe that the aucthoritee of the powers, was Goddes ordinaunce, and therefore bothe in their woordes and deedes, they taught euer Obedience to it, and neuer taught, nor did the contrary. The wicked Iudge Pilate said to Christ: knowest thou not that I haue power to crucifie thee, and haue power also to loose thee: Jesus answered



## Of Obedience.

answered: thou couldst haue no power at al against me, except it were geuen thee from aboue. Whereby Christ taught vs plainly, that euen the wicked rulers, haue their power and aucthoritee from God. And therefore it is not lawfull for their subiectes, by force to resist them, although they abuse their power, muche lesse then it is lawfull for Subiectes, to resist their Godly and Christian Princes, whiche dooe not abuse their aucthoritee, but vse thesame to Goddes glory, and to the profite and commoditee of Goddes people. The holy Apostle saint Peter, commaundeth Seruauntes to bee obedient to their Masters, not onely, if they bee good and gentle, but also, if they bee euill and frowarde: Affirmyng that the vocacion and callyng of Goddes people, is to bee pacient, and of the sufferynge side, And there he bynygeth in, the patience of our sauiour Christe, to periwade obedience to gouernours, yea, although they bee wicked and wrong dooers. But let vs now heare saint Peter hymself speake, for his awne wordes, certifieth best our conscience. Thus he vttereth them in his first Epistle: seruauntes obey your Masters with feare, not onely, if they bee good and gentle, but also, if they bee frowarde: for it is thanke worthy, if a manne for conscience toward GOD, suffereth griefe, and suffereth wrong vnderferued: For what praise is it, when ye bee beaten for youre fautes, if ye take it patiently, but when ye dooe well, if you then suffre wrong, and take it patiently, then is there cause to haue thanke of GOD, for hereunto verely were ye called: For so did Christe suffre for vs, leauyng vs an example,

S. ij. ple,

## Of Obedience.

1. Peter. ii.

1. Reg. xlviii.  
xix. and. xx.

ple, that we should folowe his steppes: all these bee the very wordes of saint Peter. Saint David also teacheth vs a good lesson in this behalf, who was many tymes moſte cruelly and wrongfully persecuted of King Saule, and many tymes also put in ieoperdy and daungier of his life, by King Saule and his people: yet he neuer resisted, neither vſed any force or violence against King Saule, his most tall enemy, but did euer to his liege Lord and master King Saule, moſte true, moſte diligent, & moſte faithfull seruite. In so muche, that when the Lord GOD had geuen King Saule into Davids handes in his awne caue, he would not hurt hym, when he might without all bodily perill, easely haue slain hym: no, he would not suffre any of his seruauntes, once to laye their handes vpon King Saule, but prayed to God in this wise: Lord, kepe me from doing that thyng vnto my Master, the lordes anoynted: kepe me that I laye not my handes vpon hym, seying he is the anoynted of the Lord: for as truly as the Lord liueth, (except the Lord smite hym or except his daie come, or that he go doune to war, and in battaill perishe) the Lord bee mercifull vnto me, that I laye not my hande vpon the Lordes annoynted. And that David might haue killed his enemy King Saule, it is evidently proued, in the firste booke of the Kinges, bothe by the cutting of the lapp of Saules garment, and also by the plain confession of King Saule. Also another tyme (as it is mencioned in the same booke) when the moſte vnmereifull, and moſte vnkynde King Saule, did persecute poore David, God did again geue King Saule

## Of Obedience.

Saule into Dauids handes, by casting of kyng Saule and his whole armie, into a dedde slepe: so that Dauid and one Abisai with hym, came in the night, into Saules hooſte, where Saule laye ſleepyng, and his ſpeare ſtacke in the ground at his hed. Then ſaid Abisai vnto Dauid: God hath deliuered thine enemy into thy handes at this tyme, now therefore lette me ſmite hym once with my ſpeare to the perth, and I will not ſmite hym again the ſecond tyme: Meanyng thereby, to haue killed hym with one ſtroke, and to haue made him ſure for euer. And Dauid answered, and ſaid to Abisai, deſtroye hym not: for who can laye his handes on the lordes annoynted, and be guiltleſſe? And Dauid ſaid furthermore: as ſure as the Lorde liueth, the Lorde ſhall ſmite hym, or his date ſhall come to dye, or he ſhall deſcende into battaill, and there periſhe. The lorde kepe me from laying my handes vpon the Lordes annoynted. But take thou now the ſpeare, that is at his hedde, and the Cruſe of water, and lette vs go, and ſo he did.

Here is euidently proued, that we maie not reſiſt, nor by any waies hurt, an annoynted kyng, whiche is Goddes lieutenant, vicegerent, and higheſt Miniſter in that Countrey, where he is kyng. But peraduenture, ſome here would ſaie, that Dauid in his awne defence, might haue killed kyng Saule lawfully, and with a ſafe conſcience. But holy Dauid did knowe, that he might in no wiſe, reſiſt, hurt, or kill his ſouereigne lord and kyng: he did knowe that he was but kyng Saules ſubiecte, though he were in greate fauour with G D, and his enemye.

Objection.

Answer.

S. iij. kyng

## Of Obedience.

kyng Saule out of Gods fauor. Therefore, though he were neuer so muche provoked, yet he refused vnto to hurte the lordes anoynted. He durst not, for offendyng God, and his awne conscience, (although he had occasion and oportunitie) once laie his handes vpon Goddes high officer the kyng, whom he did knowe to bee a persone reserved (for his Office sake) onely to Gods punishment and iudgement. Therefore he prayed so oft, and so earnestly, that he might not lay his handes vpon the Lordes annointed. And by these two exāples, saint Dauid (beyng named in Scripture, a manne after Goddes awne harte) geueth a generall rule and lesson, to all subiectes in the worlde, not to resist their liege Lord and kyng, not to take the sword, by their priuate auctoritee, against their kyng, Goddes anoynted, who onely beareth the sword, by Goddes auctoritee, for the maintenaunce of the good, and for the punishment of the euill: who onely by Gods law, hath the vse of the sword at his commaundement, and also hath all power, iurisdiction, regiment, and correction, as supreme gouernour of al his realmes and dominions, and that, even by the auctoritee of God, and Goddes ordinaunces. Yet another notable story and doctryne, is in the seconde booke of the kynges, that maketh also for this purpose. When an Amalechite, by kyng Saules awne consent, and commaundement, had killed kyng Saule, he went to Dauid, supposyng to haue had greate thanks for his message, that he had killed Dauides mortal enemy, and therefore he made greate hast, to tell to Dauid, the chaunce: byngyng with him kyng Saules

Pla. lxxviii

11. Reg. i.



## Of Obedience.

les crowne, that was vpon his hedde, and the brace:  
let that was vpon his arme, to perswade his slyd-  
ges to be true. And Godly Dauid was so far from  
reioysing at these newes, that immediately he rent  
his clothes of his backe, he mourned and wept, and  
saied to the messenger how is it, that thou wast not  
afraid, to laye thy handes on the Lordes announ-  
ted, to destroye hym: And by and by, Dauid made  
one of his seruantes, to kill the messenger, sayng:  
thy blood be on thy awne hedde, for thyne awne  
mouth hath testified against thee, granting that  
thou hast slaine the Lordes annointed. These exam-  
ples being so manifest and euident, it is an intolle-  
rable ignorance and hardness of heart, for sub-  
iectes to make any murmuring, rebellion, resistance,  
commotion or insurrection against their most dere  
and most dreade soueraigne Lord and kynge, or  
deined and appoynted of Goddes goodnesse, for  
their commoditee, peace, and quietnesse. Yet let vs  
beleue vndoubtedly (good christian people) that we  
maie not obeye kynges, Magistrates, or any other,  
(though they bee our awne fathers) if they would  
commaunde vs to doo any thyng, contrary to God-  
des commaundementes. In suche a case, wee ought  
to saie with the Apostles: we must rather obey God Iudea. vi.  
then manne. But neuer thelesse, in that case, we maie  
not in any wise resist violently, or rebell against ru-  
lers, or make any insurrection, sedition, or tumult-  
tes, either by force of armes (or otherwaies) against  
the annointed of the Lord, or any of his appoynt-  
ed officers: But wee muste in such case, patiently  
suffre all wronges and iniuries, referrng the iud-  
gement

## Of Obedience.

gement of our cause onely to God. Let vs feare the terrible punishment of almightie God, against traitors, or rebellious persones, by the example of Chore Bathan, and Abiron, whiche repined and grudged against Goddes Magistrates, and Officers, and therefore the peatth opened and swallowed them vp a liue. Other for their wicked murmuring and rebellion, were by a sodain fire sent of GOD vterly consumed. Other for their frowarde behauiours to their rulers and gouernours Goddes Ministers, were sodainly stricken with a foule Leprosy. Other were stinged to death, with wonderfull straunge fiery serpentes. Other were sore plagued, so that there was killed in one daie, the number of fortene thousande and seuen hundredeth, for rebellion against the, whom GOD had appoynted to be in auctoritee. Absalon also, rebelling against his father kyng Dauid, was punished with a straunge and notable death.

Rume. xl.

Rume. xli.

Rume. xli.

Rume. xvi.

ii. Reg. xviii.

**T**he third part of the sermon, of Obedience.



Chaue heard before in this Homely of good order and obedience, manifestly proued, bothe by scriptures and exam- ples, that all subiectes are bounden to obeie their magistrates, & for no cause to resist, rebell, or make any sedition against them, yea, although they be wicked men.

And lett no man thynke, that he can escape unpunished, that committeth Treason, conspiracie, or Rebellion, against his soueraigne Lorde the kyng, though he commit thesame neuer so secretly, either his

## Of Obedience.

and punishment of the euill, and vicious people.  
Let vs praise, that they maie faithfully folowe the  
moste faithful kynges and capitaines in the Bible  
David, Ezechias, Iosias, and Moses, with suche  
other. And let vs praise for our selves, that we maie  
liue Godly, in holy and Christian cōuersation: so we  
shall haue God of our side. And then let vs not feare  
what man can do against vs: so shall we liue in true  
obedience, both to our moste mercifull kyng in hea- Judith. v.  
uen, and to our most christian kyng in earth: so shall  
we please God, and haue the exceeding benefite,  
peace of conscience, rest and quietnesse here in this  
worlde, and after this lyfe, we shall enioye a  
better lyfe, rest, peace, and the eternall  
blisse of heauen: whiche he graunt  
vs all, that was obedient for  
vs all, euen to the death  
of the crosse. Je-  
sus Christ:  
to whom with the father, and the holy  
Ghospite, be all honour and glorie,  
both now and euer. Amen.

C. iiii. In

## **C**An Homelie of whoze-

dom and vncleynesse.



Although there want not (good christian people) great swarmes of byces, woorthy to be rebuked, (vnto suche Decaie is true godlines and verteous liuing now come) yet aboue other byces, the outragious seas of Adulterie, whozedom, fornicacion, and vncleynesse, haue not onely braste in, but also ouerflowed, almoste the whole worlde, to the great dishonour of God, the excedyng infamie of the name of Christe, the notable Decaie of true religion, and the vtter destruction of the common welth: and that so abundantly, that through the customable vse thereof, this byce is growen into suche an height, that in a maner among many, it is compted no synne at all, but rather a pastyme, a dalliaunce, and but a touch of youth, not rebuked, but winked at, not punished, but laughed at: Wherefoze, it is necessarie at this present, to entreate of the synne of whozedom, and fornicacion, declaryng vnto you, the greatnesse of this synne, and how odious, hatefull, and abhominable it is, and hath alway been reputed befoze god, and all good men, and howe greuously it hath been punished, bothe by the lawe of God, and the lawes of diuers Princes. Again, to shewe you certaine remedies, wherby ye may (through the grace of God) eschewe this moste detestable synne of whozedom, and fornicacion, and lead your lyfes in all honestie, and cleynesse. And that ye maie perceiue, that fornicacion.



## Against adulterie.

cacion and whozedom are (in the sight of God) most abhominable sinnes, ye shall call to remembraunce this commaundement of God: thou shalt not committe adultery: By the whiche woorde adultery, although it be properly vnderstande, of the vnlawfull commixion of a married man, with any woman beside his wife, or of a wife, with any manne besyde her husband: yet thereby is signified also, all vnlawfull vse of those partes, whiche be ordeyned for generacion. And this one commaundement (forbidding adultery) doth sufficiently paynte, and set out before your eyes, the greatnes of this sinne of whozedom, and manifestly declareth, how greatly it ought to be abhorred of all honest and faithfull persones. And that none of vs all, shall thinke hymself excepted from this commaundement, whether we be olde or young, married or vnmarried, manne or woman, heare what God the father saith, by his most excellent Prophet Moses: There shall be no whore among the daughters of Israell, nor no whoremonger among the sonnes of Israell. Exod. xx. Deut. xxii.

Here is whozedome, fornicacion, and all vnclennesse forbidden, to all kyndes of people, all degrees, and all ages, without exception. And that we shall not doubt, but that this precept pertaineth to vs in deede: heare what Christe (the perfect teacher of all truth) saith in the newe testament: ye haue heard (saith Christe) that it is saied to them of the olde tyme: thou shalt not committe adultery: but I saie vnto you, whosoever seeth a woman to haue his lust of her, hath committed adultery with her already in his hart. Here our sauour Christ, doth not onely Math. v.  
confirm:

## Against adulterie.

confirm and stablish the lawe against adulterie, geuen in the old testament of God the father, by his seruant Moses, and make it of full strength, continually to remain among the professors of his name in the new law: but he also condemning the grosse interpretation of the Scribes and Phariseis, which taught, that the aforesaid commaundement onely required to abstain from the outward adulterie, and not from the fylthie desires and vnpure lustes, teacheth vs an exacte and full perfection of puritee and cleynesse of life, bothe to kepe out bodies vnde-fyled, and out hartes pure and free from all euill thoughtes, carnall desires, and fleshely concutes. How can we then be free from this commaundement, where so great charge is layed vpon vs? Haie a seruant do what he wyl in any thyng, hauing a commaundement of his master to the contrary? Is not Christ our master? Are not we his seruantes? Howe then maye we neglect our masters wyl, and pleasure, and folowe our owne wyl and phantasie? Ye are my freendes (saith Christ) if you kepe those thynges that I commaund you. Now hath Christ our master commaunded vs, that we should forsake all vncleynesse, and lecherie, bothe in body and spirite: this therfore must we do, if we loke to please God. In the gospel of Sainct Matthew we reade that the Scribes and Phariseis were greuously offended with Christe, because his disciples dyd not kepe the traditions of the forefathers: for they washed not their handes, when they went to dynnet or supper, and among other thynges, Christ answered and said: heare & vnderstand, not that thyng which entereth

John xv.

Math. xv.

Math. xv.

## Against adultery.

entereth into the mouthe defileth the man, but that, Matth. xv.  
 whiche commeth out of the mouth, defileth the mā,  
 for those thynges which procede out of the mouth,  
 come furthe from the harte, and they defile the man.  
 for out of the harte, procede euill thoughtes, mur-  
 ders, bzeakynge of wedlocke, whozdom, thestes, false  
 witnes, blasphemies: these are the thinges, which de-  
 file a man. Here maie we see, that not onely murder,  
 theft, false witnesse, and blasphemie, defile men: but  
 also euill thoughtes, bzeakynge of wedlocke, forni-  
 cation and whozdom.

Who is now of so little witte, that he will esteeme John. xiii.  
 whozdomie and fornicacion, to be thynges of small Titus. i.  
 importaunce, and of no waight befoze God: Christ  
 (whiche is the truthe and cannot lye) sayeth, that e-  
 uill thoughtes, bzeakynge of wedlocke, whozdomie,  
 and fornicacion, defyle a manne, that is to saie, cor-  
 rupte both the bodie and soule of manne, and make  
 theun of the Temples of the holy Ghoste the fylthie  
 dunghill, or dungeon of all vncleane spirites: of the  
 mansion of God, the dwelling place of Sathan.  
 Agayne, in the gospel of Saint John, when the John. viii.  
 woman taken in adultery, was brought vnto Christ,  
 saied not he vnto her: Go thy waie, and synne no  
 more: Dooeth not he here call whozdomie synne?  
 And what is the rewarde of synne, but euerlastyng Roma. vi.  
 death: If whozdomie be synne, then it is not law-  
 full for vs to commit it. For Saint John saiethe i. John. iii.  
 he that comitteth sinne, is of the deuill. And our sa-  
 uour saith, every one that comitteth sinne, is the ser-  
 uant of sinne. If whozdom had not ben syn, surely  
 S. John Baptist, would neuer haue rebuked kyng

A. j.

Herode

## Against adultery.

Herode, for takyng his brothers wyfe : but he tolde hym plainly, that it was not lawfull for him, to take his brothers wyfe. He wyked not at the whoredome of Herode, although he were a kyng of great power but boldly reprovied hym for his wicked and abhominable liuyng, although for thesame he lost his hedde. But he would rather suffre death ( then see **G O D** so dishonored, by the breakyng of his holy precept) then to suffre whoredome to be vntrebuked, euen in a kyng. If whoredome had been but a pastyme, a dalyaunce, and a thyng not to be passed of (as many coumpte it now a dates) truly, John had been moze then twyse madde, yf he would haue had the displeasure of a king, if he would haue been cast into prison, and lost his hedde for a trifle. But John knewe right well, how sylthie, stinkyng, and abhormynable, the synne of whoredome is, in the sight of **G O D**, therfoze would not he leaue it vntrebuked, no not in a kyng. If whoredome be not lawfull in a kyng, neyther is it lawfull in a subiecte. If whoredome be not lawfull in a publique offycer, neyther is it lawfull in a priuate persone. If it be not lawfull, neither in kyng, nor subiect, neyther in common offycer, nor priuate persone, truly, then is it lawfull in no man, nor woman, of whatsoeuer degree, or age they be. Furthermoze, in the Actes of the Apostles, we reade, that when the Apostles and Elders, with the whole congregacion, were gathered together to pacifie the hartes of the faythfull, dwellyng at Antioche, (whiche were disquieted thozough the false doctrine of certayne Jewishe preachers) they sente worde to the brethren, that it seemed good to the holy  
ghost.



## Against adultery.

ghost, and to them, to charge the with no more, then with necessary thinges: among other, they willed the to absteyn from Idolatry and fornicacion, fro which (saied they) if ye kepe your selves, ye shall do well.

Note here, how these holy and blessed fathers of Christes churche, would charge the Congregation with no mo thynges, then wer necessary. Marke also, how among those thynges, from the whiche they commaunded the brethzen of Antioche to absteyne, fornicacion and whozedom is numbred. It is therefore necessary, by the determinacion and consent of the holy ghost, and the Apostles and elders, with the whole Congregation, that, as from Idolatry and supersticion, so likewise we must absteyn from fornicacion and whozedom. It is necessary vnto saluacion to absteyn from Idolatry: So is it to absteyne from whozedom. Is there any nigher waie, to leade vnto dampnacion, then to be an Idolater? No, euen so, neither is there a neter waie to dampnacion, then to be a fornicator, and an whozemonger.

Nowe, where are those people, whiche so lightly esteeme breaking of wedlocke, whozedom, fornicacion and adultery? It is necessary, saith the holy Ghost, the blessed Apostles, the elders, with the whole congregation of Christ: It is necessary to saluacion (saie they) to absteyn fro whozedom. If it be necessary vnto saluacion, then wo be to them, whiche neglectyng their saluacion, geue their mindes to so fylthie, and synnyng synne, to so wicked vice, and to suche detestable abhominacion,

## The second part of the Sermon against adultrie.



**Y**ou haue been taught in the first parte of this sermon against adultrie, how that vyce at this daie reigneth moste aboue all other vices. And what is mente by this woorde (adultrie) and howe ho-ly scripture dissuadeth from do-

ing that fylthie sinne: and finally what corruption commeth to mannes soule thzough the synne of adultrie. Now to procede further, let vs heare what the blessed Apostle saint Paule saith to this matter: Writyng to the Romans he hath these wordes. Let vs cast awaie the workes of darkenes, and put on the armours of lyght. Let vs walke honestly as it were in the daie time, not in eatyng and drynkynge, neither in chambrynges and wantonnesse, neither in strife and enuiyng, but put ye on the Lorde Iesus Christ, and make not prouision for the fleshe, to fulfill the lustes of it. Here the holy Apostle exhorteth vs to caste awaie the workes of darkenesse, whiche (among other) he calleth gluttonous eatyng, drynkyng, chamberyng and wantonnesse, whiche all are ministers vnto that vice, and preparaciōs to induce and bypnyng in, the fylthie syn of the fleshe. He calleth them the deedes and workes of darkenes, not onely because thei are customably doen in darknesse or in the night tyme, for euery one that doeth euill hateth the lyght, neither commeth he to the lyght (least his woorkes should be reproued) but that they lead the right way vnto that vtter darknesse, where wepyng and

Roma. xiii.

John. iii.

Matth. xiii.

## Against adultery.

and gnawing of teeth shall be. And he saith in another place of the same Epistle: They that are in the flesh, cannot please God. We are debtors to the flesh, not that we should live after the flesh, for ye live after the flesh, ye shall die. Again he saith, flye from whoredome, for every synne that a man committeth, is without his bodie, but whosoever committeth whoredome, synneth against his owne bodie. Doe ye not knowe, that your members are the Temple of the holie Ghoste, whiche is in you, who also ye have of God, and ye are not your own: for ye are dearly bought: glorifie God in your bodies. &c. And a litle before, he saith: Doe ye not know, that your bodies are the members of Christ: Shall I then take the members of Christ and make them the members of an whore? God forbid. Doe ye not knowe that he, whiche cleaveth to an whore, is made one bodie with her: There shall be two in one flesh (saith he:) but he that cleaveth to the Lord, is one spirit. What godly reasons doth the blessed apostle Saint Paule bring forth here to dissuade us from whoredome, and all uncleanness: your members (saith he) are the Temple of the holie Ghoste: whiche, whosoever doth defile, god will destroy him as saith S. Paule. If we be the temple of the holie ghoste, howe unsittynge then is it, to drive that holie spirit from us, through whoredome, and in his place to set the wicked spirites of uncleanness and fornication, and to be toynd, and do service to them? Ye are dearly bought (saith he) therefore glorifie God in your bodies. Christ that innocent lambe of God, hath bought us, from the servitude of the devil, not

Roma. viii.

i. Corint. vii.

i. Cor. vi.  
i. Peter. i.

With

with)

## Against adultery.

Eſay. xxxviii  
Lukc. i.

with corruptible golde and ſiluer, but with his moſt precious and dere harte blouode. To what intente : That we ſhould fall againe vnto our olde vncleaneſſe, and abhominable liuyng : ſaie verely : But that we ſhould ſerue hym all the dayes of our lyfe, in holineſſe, and righteouſneſſe: that we ſhould glorifie hym in our bodies, by puritee and cleanneſſe of lyfe. He declarcth alſo, that our bodies are the members of Chriſt. How vnſemely a thyng is it then, to ceaſſe to be incorporate and one with Chriſte, and through whozedome to be ioyned, and made all one with an whore : What greater diſhonour, or iniurie can we do to Chriſt, the to take away from him, the members of his body, and to ioyne them to whores, deupls, and wicked ſpirites : And what moze diſhonour can we do to our ſelves, then thorough vncleaneſſe, to loſe ſo excellent a dignitie and freedam, and to become bonde ſlaues, and miſerable captiues, to the ſpirites of darkeneſſe : Lette vs therfore conſider, firſt the glorie of Chriſt, and then our ſtate, our dignitee and freedom, wherein God hath ſet vs, by geuyng vs his holy ſpirite, and lette vs valiauntly defende theſame againſt Sathan, and all his craftie aſſaultes, that Chriſt maie be honored, and that we looſe not our libertie, but ſtyll remain in one ſpyrite with hym.

Ephc. v.

Moreouer, in his Epiſtle to the Epheliſians, the bleſſed Apoſtle willeth vs to be ſo pure, and free, fro adultery, fornicacion, and all vncleaneſſe, that we not once name them among vs (as it becommeth ſaintes) nor filthynneſſe, nor fooliſhe talkyng, nor ſtynge, whiche are not comely, but rather geuyng of thanks



## Against adultery.

thanks. For this ye know (saith he) that no whoremonger, eyther vncleane person, or couetous person, (whiche is an Idolater) hath any inheritaunce in the kyngdome of Christe, and God. And that we should remembze to be holy, pure, and free from all vncleannesse: the holy Apostle calleth vs sanctes, because we are sanctified and made holy in the bloud of Christ through the holy ghoste.

Now, if we be sanctes, what haue we to do with the maners of the Heathen? Saincte Peter saith: i. Peter. ii. as he, whiche called you, is holy, euen so, be ye holy also, in all your conuersacion, because it is written: Be ye holy, for I am holy. Hitherto haue we heard how greuous a synne, fornicacion, and whoredome is, and how greatly God doth abhorre it, thzough out the whole scripture. Howe can it any otherwys be, then a sinne of most abhommacion, seying it once may not be named among the Christians, much lesse it maye in any point be committed. And surely, if we would weigh the greatnes of this synne, and consider it in the right kynde, we should fynde the synne of whoredom, to be that most filthie lake, foule puddle, and stinkyng synke, wherinto all kindes of synnes and euyls flowe, where also, they haue their resting place and abiding.

For hath not the adulterer a pryde in his whoredome: as the Wiseman saith: They are glad whan they haue doen euill, and reioyce in thinges that are sharke naught. Is not the adulterer also ydle, and delighteth in no godly exercise, but onely in that his most filthy, and beastly pleasure? Is not his mynde abstracte, and utterly drawn awaie, from all vertuous;

## Against adultery.

teous studies, and fructfull labours, and onely ge-  
uen to carnall imaginacions: Doth not the whoze-  
monger geue his mynde to glotony, that he maie  
be the moze apt, to serue his lustes, and carnal plea-  
sures: Dooeth not the adulterer geue his mynde to  
coueteousnesse, and to pollung and pillung of other  
that he maie bee the moze able to mainteine his har-  
lottes and whozes, and to continue in his fylthie  
and vnlawfull loue: Swelleth he not also with en-  
uie, against other, fearyng that his prae shoulde  
be allured, and taken awaie from hym: Agayne, is  
he not Areful, and replenyshed with wrath and dys-  
pleasure, euen against his best beloued, yf at any  
tyme, his beastly and deuelyshe request bee lettred,  
what synne oz kynde of synne is it, that is not toy-  
ned with fornicacion and whozedom: It is a mon-  
stre of many headdes: It recepueth all kyndes of  
byces, and refuseth all kyndes of vertues. If one  
seuerall synne bryngeth dampnacion, what is to be  
thought of that synne, whiche is accompanied with  
all euilles, and hath waytyng on it, whatsoeuer is  
hatefull to God, dampnable to man, and pleasaunt  
to Sathan.

Great is the dampnacion, that hangeth ouer the  
heades of fornicatours, and adulterers. What shall  
I speake of other incommodities, whiche issue, and  
flowe out of this stinkyng puddell of whozedom:  
Is not that treasure, whiche before all other, is most  
regarded of honest persos, the good fame and name  
of manne and woman, loste throughe whozedom:  
What patrimonie, what substaunce, what goodes,  
what riches, doth whozedom shortly consume and  
bryng

## Againste Adultery.

byng to naught: What valiauntnes and strength, is many times made weake, and destroyed with whoredome: What wytt is so fyne, that is not doted and defaced through whoredom: What beauty (although it were neuer so excellent) is not obscured through whoredome: *What is so goodly, that is so vilely abused?*

Is not whoredome an enemy to the pleasaunte flour of youth: and bringeth it not gray heates and olde age, before the tyme: What gyft of nature (although it were neuer so precious) is not corrupted with whoredome: Come not the freche pockes, with other diuerse diseases of whoredome: from whence come so many bastardes and misbegotten children, to the hyghe displeasure of God, and dishonoure of holy wedlocke: but of whoredome: How many consume all their substance and goodes, and at the laste falle into such extreme povertie, that afterwarde they steale, and so are hanged through whoredome: What contention and manslaughter comineth of whoredome: How many maydens be deflowered, how many wyfes corrupted, how many wydowes defiled, through whoredome: How much is the publique weale impouerished, and troubled through whoredome: How much is Gods worde contempned and depzaued by whoredome & whoremongers: Of this vice, comineth a greate parte of the deuozces, which (now a daies) be so commonly accustomed and bled, by mens priuate auctoritie, to the great displeasure of God, and the breache of the most holy knotte and bonde of matrimonie. For when this most detestable synne is once crept into the breste of the adulter, so that he is entangled with unlawfull, and vn-

E.I.

chaste

## Against adultery.

chaste loue, streyght wayes his true and lawfull wyfe is despyled, her presence is abhorred, her company synketh, and is lothsome, whatsoeuer she doth is desprayed, there is no quietnes in the house, so longe as she is in syghte: Therfore to make shorte tale, must she awaye, for her housbande can brooke her no lenger. Thus throughe whozedom, is the honest and innocent wyfe put awaie, and an harlot receyued in her stede: and in like sorte, it happeneth many tymes in the wyfe, towarde her husbande. ¶ Abhominacion: Christe our sauour very God and man, comynge to restore the lawe of his heauenly father, vnto the righte sence, vnderstandyng, and meanyng, (among other thinges) resourmed the abuse of this law of God. For where as the Jewes vsed, of a long sufferance, by custome, to put awaye their wyfes at their pleasure, for euery cause: Christ correctyng that euil custome, did teache that if any man put away his wife, and marieth an other for any cause, except onely for adultery, (which then was death by the law) he was an adulterer, and forsed also his wyfe so diuorced, to committe adultery, if she were ioyned to any other man: and the man also ioyned with her, to committe adultery.

Matt. xix.

In what case then are those adulterers, which for the loue of an whoze, put awaie their true and lawfull wyfe, againste all lawe, right, reason, and conscience? ¶ Dāpnable is the state wher in they stand, Swyfte destruccion shall fall on them, if they repente not, and amende not: for God wyll not euer suffer holy wedlocke, thus to be dishonoured, hated and despyled: He wyll once punishe this carnal and  
licentious



## Againste adultery.

licentious maner of liuing, and cause that this holy  
ordinaunce shalbe had in reuerence, and honoure.  
For surely, wedlocke (as the Apostle saith) is ho- Heb. xiii.  
norable amonge all men, & the bed vndefyled: But  
whoremongers and fornicatours, God will Judge,  
that is to saye, punish and condempne. But to what  
purpose is this labour taken, to describe, and sette  
furth the greatnes of the sinne of Whoredome, and  
the incommodities that issue and flowe oute of it. se-  
yng that breath and tounge shall soner sayle any  
man, then he shall, or maye bee able to set it out, ac-  
cording to the abhominacion and hainousnes ther-  
of: Notwithstandyng this is spoken to the entent,  
that all men shoulde flee Whore dome, and lyue in  
the feare of God: God graunte, that it maye not bee  
spoken in vaine.

### The thirde parte of the Ser- mon againste Adulterye.



**I**n the second part of this Sermon  
against the Adulterie that was laste  
red, you haue learned howe earne-  
stlie the Scripture warneth vs to  
auoyde the Synne of Adulterie,  
and to embrace clenness of lyfe: and  
that thzoughe Adulterie we fall into all kyndes of  
synnes, and are made bonde slaues to the Deuell.  
Thozow clenness of lyfe we are made membes of  
Christe, And finally, how farre adultery bringeth a  
man fro al goodnes, and driueth him headlong into  
al vices, mischies, & miserie. Now wil I declare vnto  
you in orde with what greuous punishmēt's god in  
x.ij. tymes

## Against adultery.

Gene. vi.

tymes paste, plagued adultery : and howe certaine  
 worldely Princes also, dyd punish it. That ye may  
 perceave, that whoredom and fornicacion be sinnes,  
 no lesse detestable in the sight of god, and of al good  
 men, then I haue hytherto vttered: In the first bo-  
 ke of Moyses we reade, that when mankynde began  
 to be multiplied vpon the yearth, the men and wo-  
 men gaue their myndes so greatly to carnal delec-  
 tacion, and fylthy pleasure, that they lyued without  
 all feare of G O D. God seying this their beastlye  
 and abhominable lyuynge, and perceiuyng that  
 they amended not, but rather encreased dayly more  
 and more, in their synful and vncleane maners, re-  
 penteth that he euer hadde made man: and to shewe  
 how greatly he abhorred adultery, whoredom, for-  
 nicacion, and all vncleannes, he made all the foun-  
 taines of the depe yearth, to burst oute, and the flus-  
 ces of heauen to bee opened, so that the rayne came  
 downe vpon the yearth, by the space of forty dayes,  
 and forty nightes, & by this meanes, destroyed the  
 whole world, and all mankynde, eyght persones on-  
 ly excepted, that is to saye. Noe, the Preacher of  
 righteousness (as Saint Peter calleth hym) and  
 his wyfe, his three sonnes, and their wyfes. What  
 a greuous plague, dyd God caste here vpon all ly-  
 uynge creatures, for the synne of whoredom: For the  
 whiche, God toke vengeance not only of man but  
 also of Beastes, Foules, and all lyuynge creatures.  
 Manslaughter was committed before, yet was not  
 the worlde destroyed for that, but for whoredome,  
 all the worlde (fewe onely excepte) was ouerflowed  
 with waters, and so perished: An example worthy  
 to

Gene. xxi.

## Against adultery.

to bee Remembred, that ye maye learne to feare  
G D D.

We reade againe, that for the fylthye synne of Gens. xix.  
uncleannes, Sodome and Gomorre, and the other  
citties nyghe vnto them, were destroyed, wyth fyre  
and Bzymstone from heauen, so that there was nel-  
ther manne, woman, chylde, nor Beaste, nor yet any  
thyng that grewe vpon the yearth, there lefte vn-  
destroyed. Whose harte trembleth not at the hea-  
ryng of this hystorie: Who is so drowned in who-  
redome and uncleannes, that will not now for euer  
after leaue this abhominable luyng, seyng that  
God so greuously punisheth uncleannes, to rayne  
fyre and Bzymstone from heauen, to destroye whole  
citties, to kyll man, woman, and chylde, and al other  
luyng creatures there, abidyng, to consume with  
fyre, all that euer grewe: what can bee more mani-  
fest tokens of Gods wrath and vengeaunce against  
uncleannes, and impuritie of lyfe: Marke this hy-  
storie, (good people) and feare the vengeaunce of  
God. Do we not reade also, that G D D dyd smite Gens. xiii.  
Pharao and his house, with greates plagues, becau-  
se that he vngodly despyed Sara, the wyfe of Abra-  
ham: Lykewyse reade we of Abimelech, kynge of  
Gerar, although he touched her not bi carnal know-  
lege. Gens. xx.  
These plagues and punishmentes, dyd God  
caste vpon fylthye and vncleane persones, before  
the lawe was geuen, (the lawe of nature nely reig-  
nyng in the hartes of men) to declare, howe greates  
loue he hadde to matrimony: and againe, howe mu-  
che he abhorred Adultery, Fornication, and all vn-  
cleannes. And whē the lawe that forbade whoredome,

## Against adultery.

was geuen by Moyses to the Jewes, dyd not God commaunde, that the transgressours therof, should bee put to deathe? The woordes of the lawe bee these. Whoso committeth adulterie with any mans wyfe, shall dye the death, both the man and the woman, because he hath broken wedlocke with his neighbours wyfe. In the lawe also it was commaunded, that a Damosell and a man taken together in whoredome, should be both stoned to death. In another place we also reade, that God commaunded Moyses, to take all the head rulers, and princes of the people, and to hange them vpon gibbets open, that euery man myght see them, because they eithere committed, or did not punish the whoredome. Againe, dyd not God sende suche a plague amonge the people, for fornicacion and vncleannes, that they dyed in one daye, three and twenty thousande. I passe ouer for lacke of tyme, many other Hystories of the holy Bible, whiche delate the greuous vengeance, and heauy displeasure of God, against the whoremongers, and adulterers. Certes, this extreme punishment appointed of God, sheweth euidently, how greatly God hateth whoredome. And let vs not doubt, but that God at this presente, abhorreth all maner of vncleannes, no lesse then he dyd in the olde lawe: and will vndoubtedly punish it, both in this worlde, and in the worlde to come. For he is a God, that can abide no wyckednes: therefore oughte it to be eschewed of all, that tendre the glorie of God, and the saluacions of their awne soules.

Saint Paule saith: all these thinges are written for our example, and to teache vs the feare of God

Leuit. xx.

Rume. xxb.

Psalm. v.

i. Cor. x.



## Against Adultery.

God, and the obedience to his holy lawe. For if God spared not the naturall branches, neyther will he spare vs, that be but gastes, yf we commit lyke offence. If God destroyed many thousandes of people, many cyties, yea the whole worlde, for whoredome, let vs not flatter our selves, and thynke we shal escape free, and withoute punishment. For he hath promised in his holy lawe, to sende moste greuous plagues vpon them, that transgresse his holy commandementes. Thus haue we hearde, howe God punisheth the synne of adulterie: let vs nowe heare certayne lawes, whiche the ciuile Magistrates deuised in diuers countrais, for the punishment thereof: that we maye learne, howe vncleannes hath euer bene detested in all well ordered citiees and common wealthes, and amonge al honeste persons. The lawe among the Leptians was this, that when any were taken in adultery, they were bound and caried threedates through the citie, and afterwarde, as long as they lyued, were they despised, and with shame and confusio[n] reputed, as persons desolate of all honestie. Amonge the Locrenians, the Adulterers had bothe theyr eyes thruste oute. The Romaines in tymes paste, punished Whoredome, sometyme by fyre, sometime by swourde. If a manne amonge the Egyptians had bene taken in Adulterie, the lawe was, that he shoulde openly in the presence of all the people, be scourged naked with whippes, vnto the numbze of a thousande strypes. The woman that was taken with hym, had her nose cut of, wherby she was knowen euer after, to bee an whore, and therfore to be abhoyred of all men. Among the Arabians

Lawes deuised for punishment of whoredoms.

## Against adultery.

bians thei that were taken in adulterie, hadde their  
 heades stryken from their bodies. The Athenians  
 punished whozedom by deathe in lyke maner. So  
 lykewise dyd the Barbarous Cattarians. Among  
 the Turkes euen at this date, thei that bee taken in  
 adultery, both man and woman, are stoned streight  
 wayes to death, without mercy. Thus see we, what  
 godly actes were deuised in times passe of the high  
 powers, for the putting away of whozedom, and for  
 the mainteinyng of holy matrimony, & pure conuer-  
 satio. And the authours of these actes, were no Chri-  
 stians, but Heathen: Yet were thei so enflamed with  
 the loue of honesty, and putenes of lyfe, that for the  
 maintainance & conseruacion of that, thei made god-  
 ly statutes, sufferynge neither fornicacion nor adul-  
 tery to reigne in their realmes, unpunished. Christe  
 saied to the people: The Sumerites shall cyle at the  
 iudgement, with this nation, (meaning the unfaith-  
 ful Jewes) and shal condempne them. For thei repen-  
 ted at the preaching of Jonas, but behold (saith he)  
 a greater then Jonas is here, (meanyng hymselfe)  
 and yet thei repent not. Shall not (thinke you) like-  
 wise the Locreustians, Arabians, Athenians, with su-  
 che other, rise vp at the iudgement, & condempne vs,  
 for as muche as they ceased from whozedom, at the  
 commaundement of man, and we haue the law and  
 manifest preceptes of God, and yet forsake we not  
 our fylthy conuersacion. Truly, cruelly, it shalbe eas-  
 ier at the daie of iudgement, to these Heathen then  
 to vs, excepte we repent and amende. For although  
 deathe of body, semeth to vs a greuous punishment  
 in this worlde for whozedom: yet is that payne no-  
 thyng

## Against adultery.

thyng, in comparison of the greuous tormentes,  
whiche adulterers, fornicatours, and all uncleane  
persons, shall suffer after this lyfe. For all suche  
shalbe excluded, & shut out of the kingdome of hea-  
uen, as Paule sayeth: Be not deceiued, for neither <sup>1. Cor. vi.</sup>  
whoremongers, nor worshippers of Images, nor <sup>Gala. v.</sup>  
adulterers, nor softelinges, nor sodomites, nor the: <sup>Eph. v.</sup>  
fes, nor conetous persons, nor dronkards, nor cur-  
sed speakers, nor pyllers, shall inherite the kyngdom  
of God. And S. Ihon in his reuelacton saith: that <sup>Apo. xxi.</sup>  
whoremongers shall haue their parte with murder-  
ers, sorcerers, enchaunterers, liars, ydolaters, & such  
other, in the lake whiche burneth with fyre & brim-  
stone, which is the second death. The punishmente  
of the body, although it be death, hath an ende, but  
the punishment of the soule, which S. Ihon calleth the  
secod death, is euerlasting: there shall be fyre & brim- <sup>Math. xiii.</sup>  
stone: there shall be wepyng and gnashyng of tethe:  
the worme, that shall there gnawe the conscience of  
the dampned, shall neuer dye. Whose hart distil: <sup>Luke. xli.</sup>  
leth not euen droppes of bloud, to heate, and conspy-  
re these thinges: If we tremble and shake at the  
heartyng and naming of these paynes, oh, what shall  
they do, that shall feele theim, that shall suffer theim  
pea, and euer shall suffer, woldes without ende: god  
haue mercy vpon vs. Who is now so drowned in  
synne & past all godlynes, that he will set moze by a  
fylthy and stynkyng pleasure, (whiche sone passeth  
away) then by the losse of euerlasting glory. Again  
who will so geue himselte to the lustes of the fleshe,  
that he feareth nothyng at all the paynes of hell  
fyre: But let vs here howe we maye eschewe synne

## Against adultery.

Remedies  
whereby to  
auoyde for-  
nicacion and  
adultery.

of whozedom and adultery, that we maye walke in the feare of God, and bee free from those moste greuous and intollerable tormentes, whiche abyde all vncleane persons. To auoyde fornicacion and adultery, and all vnclennes, let vs prouyde, that aboute all thinges, we maye kepe oure hartes pure and cleane, from all euill thoughtes, and carnal lustes. For if that be once infected and corrupte, we fall hedlonge into all kynde of vngodlynes. This shal we easly do, if whē we fele inwardly, that Sathan oure olde enemy tempteth vs vnto whozedom, we by no meanes consente to his craftye suggestions, but valiauntly resiste and withstande him, by stronge faith in the woorde of God; obiecting against hym alwayes in our harte, this commaundement of God Scriptum est, non moechaberis: It is wrytten thou shalt not committ whozedom. It shal be good also for vs, euer to liue in the feare of God, and to set befoze oure eyes, the greuous threateninges of God, againste all vngodly synners, and to consider in oure mynde, howe fylthy, beastlye, and shorte, that pleasure is wherunto Sathan moueth vs: And agayn, how the payne appointed for that sinne, is intollerable & euerlastinge. Moreouer, to vse a temperaunce & sobrietie in eatyng & drynkyng, to eschewe vncleane communicacion, to auoyde all fylthy company, to flee ydlenes, to delight in readdyng holy scripture, to watch in godly prayers, and vertuose meditations: and at all tymes, to exercise some godly trauayles, shall helpe greatly vnto the eschewyng of whozedom.

And here ate all degrees to be monyshed, whether



## Against adultery.

ther they be married, or vnmarried, to loue chastitie,  
and clenness of lyfe. For the married are bounde by  
the lawe of God, so purely to loue one an other, that  
nether of them seke any straunge loue. The man  
muske onely cleue to his wyfe, and the wyfe agayne  
onely to her husband: they muske so delighte one in  
an others company, that none of them couet any o-  
ther. And as thei are bounde thus to lyue together  
in al godlines and honesty, so likewyse is their due-  
tye vertuously to bringe vp their chyldzen, and to  
prouide, that they fall not into Sathans snare, nor  
into any vncleannes, but that they come pure and  
honest vnto holy wedlocke, when tyme requireth.  
So likewyse ought all masters and rulers to pro-  
uide, that no whoredom, nor any point of vncle-  
nes, be vsed among their seruauntes. And agayne,  
they that are single, and feele in theim selves, that  
they cannot lyue without the company of women,  
let them get wifes of their awne, and so liue Godly  
together. For it is better to marry then to burne.  
And to auoyde fornicacion, sayeth the Apostle, lette 1. Corin. vii.  
euery man haue his awne wyfe, and euery woman  
her awne husbände. Finally, all suche as feele in  
themselves, a sufficiency habilitie (thoroughe the  
operation of Gods spirite) to lede a sole and con-  
tynent lyfe, let them praisse God for his gyfte, and seke  
all meanes possible to mainteyne the same: As by  
readyng of holy scriptures, by godly meditations,  
by continuall prayers, and suche other vertuous  
exercises. If we all on this wyse will endeuour our  
selves to eschewe fornicacion, adultery, and all vn-  
cleannes, and leade oure lyfes in all Godhynes, and

P ii.      honestye

## Of contencion.

Math. v.

honestye, seruyng God with a pure and cleane harte, and glorifyng hym in oure bodies, by lea- dyng an innocente life, we maye bee sure, to bee in the numbze of those, of whome our sauoure Christe speaketh in the Gospell, on this maner: Blessed are the pure in harte, for they shall see God: to whome alone, be all glozy, honour, rule, and power, worldes without ende. Amen.

### **C** An Homelie against conten- cion and bzaulyng.



This daye ( good Christen people ) shalbe declared vnto you, the vn- profitablenes, and shamful vnho- nesty of contencion, stryfe and de- bate: to the entente, that whē you shall se ( as it were in table pain- ted befoze your eyes ) the euill fa- uorednes, & deformatie of this most detestable vice, your stomackes maye be moued, to ryle against it, and to detest & abhorre that syn, whiche is so muche to be hated, and so pernicious and hurtful to al mē. But among all kyndes of contencion, none is more hurtful, then is contencion in matters of religion. Eschewe (saith sainte Paul) foolish and vnlearned questions, knowyng, that they breed strife. It beco- meth not the seruante of God, to fighte or stryue, but to be meke towarde all men. This contencion & strife was in sainte Paules tyme, amonge the Co- rinthians, and is at this tyme, amonge vs Englishe men. For to many there be, which vpon the Aleben- ches

1. Timo. i.  
1. Timo. ii.

## Of contencion.

ches oz other places, Delight to propounde certayn  
questions, not so much petteynynge to edificacion,  
as to bainglozy and ostentation: and so vnsobertlye  
to reason and dispute, that when neyther party will  
geue place to other, they fall to chydng and contē-  
cion, and somtyme from hote wordes, to further in-  
conueniēce. Saint Paul could not abyde to heare  
among the Corinthyans, these wordes of discorde oz  
dissencion: I holde of Paule, I of Cephas, and I of  
Apollo. What would he then say, yf he hearde these  
woordes of contencion: (whiche be now almoste in  
euery mā's mouth) he is a Pharisee, he is a gospeler,  
he is of the new sorte, he is of the olde faith, he is a  
new broched brother, he is a good catholique father,  
he is a papist, he is an heritique. Oh how y<sup>e</sup> churche  
is diuided. Oh how the cyties be cutte & mangled.  
Oh how y<sup>e</sup> coate of Christ, that was without seame  
is all to rent & tozne. Oh body mysticall of Christ:  
where is that holy & happy vnitie out of the whiche  
whosoever is, he is not in Christ: If one membre be  
pulled from another, wher is the body? If the body  
be drawē fro the head, where is the life of the body?  
We cānot be ioyned to Christ our head, except we  
be glued with pōcord & charitie, one to another. For  
he that is not in this vnitie, is not of the churche of  
Christ, whiche is a congregaciō oz vnitie together,  
& not a diuision. Saint Paule saith: that as long  
as emulation, contencion, and factions, be amonge  
vs, we be carnal, and walke accorpyng to the fleshy  
man. And saint James saith: If you haue bitter  
emulation & contencion in your hartes, glozy not of  
it: for where as contencion is, there is inconstancy, &  
all

1 Corin. iii.

1. 2. in. iii.

James. iii.

## Of contention.

1. Cor. iiii.

Eph. iiii.

all euil deedes. And why do we not heare s. Paule,  
which prayeth vs, where as he might comaund vs,  
sayng: I beseeche you in þe name of our lord Iesus  
Christ, that you wil speake all one thinge, & þe there  
be no dissencion among you, but that you wil be one  
whole body, of one mind, & of one opiniō in þe truth.  
If his desire be reasonable & honest, why do we not  
graunt it: if his request be for our profit, why do we  
refuse it? And if we list not to heare his petition of  
prayer, yet let vs heare his exhortaciō, wher he saith  
I exhorte you, that you walke, as it becommeth the  
vocacion, in the whiche you be called, with all sub-  
mission and mekenes, with lenitie and softenes of  
mynde, bearynge one another by charitte, studyng  
to kepe the vnitie of the spirit, by the bond of peace:  
For there is one body, one spirit, one faith, one bap-  
tisme. Ther is (he saith) but one body, of the whiche  
he can be no liuely mēbre, that is at variaunce with  
the other membres. There is one spirit, whiche ioy-  
neth and knitteth all thynges in one. And how can  
this one spirite reigne in vs, when we among oure  
selves be deuided? There is but one sayth, and how  
can we then saye, he is of the olde faith, and he is of  
the new sayth? There is but one baptism, and the  
shall not all they, whiche be baptised, be one? Con-  
tencion causeth diuision, wherfore it oughte not to  
be among christiāns, whome one faith and baptism  
ioyneth in an vnitie. But if we contempne sancte  
Paules requeste and exhortaciō, yet at the least, let  
vs regarde his obtestacion, in the whiche he doeth  
very earnestly charge vs, and (as I may so speake)  
coniuere vs in this fouraine and maner: If there be  
any



## Of contencion.

any consolacion in Christe, if there be any comfote  
of loue, if you haue any communion of the spirite, if  
you haue any bowelles of pitie and compassiō, ful-  
fyll my ioye, beyng all like affected, haupnge one  
charitie, being of one minde, of one opinion, that no-  
thing be done by contencion, or haingloze. Who is  
he, that hath any bowelles of pitie, that will not be  
moued with these wordes so pithy: whose hart is so  
stony, but that þe swoorde of these wordes (whiche be  
more sharpe then any two edged swoorde) maye not  
cutte and breake a sondre? Wherefore, let vs ende-  
uour our selves to fulfyll. Pauls ioye, here in this  
place, whiche shalbe at length to oure great ioye in  
another place. Let vs so reade the scripture, that by  
readyng therof, we maye be made the better liuers  
rather then the more contentious disputers. If any  
thing be necessary to be taught, reasoned, or dispu-  
ted, let vs do it with all mekenes, softenes & lenitie.  
If any thyng shal chaunce to be spoken vncomely,  
let one beare anothers fraillie. He that is faulty, let  
hym rather amende, then defend that which he hath  
spoken amisse, lest he falle by cōtencion from a fo-  
lisyerrour, into an obstinate heresie: for it is better,  
to geue place mekely, then to wyne þe victorie, with  
the breach of charitie which chaunceth, where every  
man wil defende his opinion obstinately. If we bee  
Christen men, why do we not folowe Christe, which  
saith he: learne of me, for I am meke and lowly in  
hart. A disciple muste learne the lesson of his schole-  
master, and a seruaunte must obey the commaunde-  
ment of his master. He that is wise & learned (saith  
S. James) let him shewe his goodnes by his good  
conuersacion.

Howe we  
shoulde reade  
the scripture.

Matth. xi.

James. i. ii.

## Of contencion.

conuersacion, and sobernes of his wysedome. For where there is enuy and contencion, that wysedom commeth not from God, but is wordely wysedome, mans wysedome, and deuillish wysedome. For the wysedome that commeth from aboue from the spirit of God, is chaste and pure, corrupted with no euill affections, it is quiete, meeke and peaceable, abhorring al desire of contencion: it is tractable, obedient, not grudgynge to learne, and to geue place to them, that teache better for their reformation. For there shall neuer bee an ende of stryvinge and contencion, yf we contende, who in contencion shalbe master, and haue the ouerhande: yf we shall heape erroure vpon errour, if we continue to defend & obstinately, which was spokē vnadvisedly. For truth it is, that stiffness in mainteyning an opiniō, bredeth contencion, brawling and chiding, whiche is a vice among al other, most pernicious and pestilente to cōmon peace and quietnes. And as it stādeth betwixt two persons & parties, (for no man cōmonly both chide with hymself) so it comprehendeth two most detestable vices: the one is pickynge of querelles, with sharpe and contentious wordes: the other standeth in froward answerynge and multiplyng euill wordes again. The first is so abhominable, that sainte Paule saith: yf any & is called a brother, bee a wooshipper of ydoles a brawler, or piker of querels, a thefe or an extorcioner, with him that is such a man, se that ye eate not. Nowe here considre that sainte Paule numbryeth a souldier, a brawler, or a picker of querels, among thefes and ydolaters: and many tymes commeth lesse hurt of a thefe, then of a railing tongue: for the one taketh

1. Cor. v.

Against querel  
and pickynge.

## Of Contencion.

taketh awaie a mans good name, the other taketh but his ryches, whiche is of muche lesse value and estimacion, then is his good name. And a thefe hurteth but hym, from whom he stealeth: But he that hath an euill tongue, troubleth all the toun where he dwelleth, and somtyme the whole countreie. And a raipling tounge is a pestilence so full of contagion, that Saint Paule willeth Christian men, to forbear the companie of suche, and neyther to eate nor drinke with them. And whereas he will not, that a Christian woman should forsake her husbände, although he be an infidell, nor that a Christian seruant should departe from his maister, whiche is an Infidell and Heathen, and so suffre a Christian manne to keepe companie with an Infidell: yet he forbiddeth vs to eate or drinke with a scolder, or a quarrell picker. And also in the sixte Chapiter to the Corinthians he saith thus: be not deceyued, for nei-  
1. Cor. vi.  
ther fornicatours, neyther worshippers of Idolles, neither thefes nor dronkardes, neyther cursed speakers, shall dwell in the kyngdome of heauen. it must needes be a great faute, that doeth moue and cause the father to disherite his naturall sonne. And how can it otherwisse be, but that this cursed speakyng, must nedes be a moste dampnable sinne, the whiche dooeth cause God our moste mercifull and louyng father, to depriue vs of his moste blessed kyngdome of heauen. Against the other synne, that standeth in requityng taunt for taunt, speaketh Christ himself: I saie vnto you (saith our lauiour Christ) resist not  
Against tro- ward answers  
syng.  
Matth v.  
euill, but loue your enemies, and saie well by them, that saie euill by you, doo well vnto them, that do

## Of Contencion.

euill to you, and praie for them, that do hurte and pursue you, that you maie be the chyldren of your father whiche is in heauen. who suffereth his sonne to ryle, bothe vpon good and euill, and sendeth his raine bothe to the iust and vniust. To this doctrine of Chyriste, agreeth very well the teachyng of saint Paule, the electe vessell of God, who ceaseth not to exhort and call vpon vs, sayng: Blesse theim that curse you, blesse (I saie) and curse not, recompence to no man euill for euill, if it be possible (as muche as lieth in you) liue peaceably with all men.

Roma. xii.

The second part of the sermon  
of Contencion.



Thath been declared vnto you, in this sermon against stryfe and brawlyng, what greate inconueniente cometh therby, and specially of suche contencion as groweth in matters of religion.

And how, when as no man wyll geue place to another, there is none end of contencion and discorde. And that vnitie, whiche God requireth of Christians, is vtterly therby neglected and broken. And that this contencion standeth chiefly in two pointes, as in pickyng of quarels, and makyng frowarde answers. Now you shall here saint Pauls wordes, sayng.

Derely beloued, auenge not your selves, but rather geue place vnto wrath, for it is written: vengeance is myne, I will reuenge, saith the Lord. Therefore, if thyne enemye hunger, feede hym, if he thyrst, geue hym drinke, be not ouercome with euill, but ouercome euill with goodnes. All these be the wordes of saint Paule. But they that be so full of stomack

Deut. xxxii.

Obsecro n.



## Of Contencion.

make, and let so much by themselves, that they may not abide so much as one euill worde to be spoken of them, peraduenture will saie: if I be euill reuyled shall I stande still lyke a Goose, or a foole, with my finger in my mouth? Shall I be such an idiot and deserue, to suffre euery man to speake vpon me, what they list, to rail what they list, to spewe out all their venime against me, at their pleasures? Is it not conuenient, that he that speaketh euil, should be answered accordingly? If I shall vse this lenitie and softnesse, I shall bothe encrease myne enemies frowardnesse, and prouoke other to do lyke. Suche reasons make they, that can suffre nothyng, for the defence of their impacienye. And yet, if by froward answeryng to a froward person, there wer hope to remedy his frowardnesse, he should lesse offend, that should so answere, doyng thesame not of ire or malyce, but only of that intent, that he that is so froward or malicious, maie be reformed. But he that cannot amede another mannes faute, or cannot amende it without his owne faut, better it were that one should perish, then two. Then if ye cannot quiete hym with gentle wordes, at the least let him not folowe hym in wicked and vncharitable wordes. If he can pacifie hym with sufferyng, let hym suffre: and if not, it is better to suffre euill, then to do euill, to say well, then to say euill: for to speake well against euil, commeth of the spirite of God, but to render euill for euill, commeth of the contrary spirite. And he that cannot temper ne rule his own ire, is but weake and feble, and rather more lyke a woman or a chylde, then a strong man. For the true strength and manlines, is to ouer-

Answer.

## Of Contencion.

come wrathe, and to despyse iniurie, and other mennes foolishnesse. And besides this, he that shall despyse the wrong doen vnto hym by his enemye, every man shall perceiue, that it was spoken or doen without cause, where as contrary, he that doth fume and chafe at it, shall helpe the cause of his aduersary, geuyng suspicion that the thyng is true. And so in goyng about to reuenge euill, we shewe out selves to be euill, and while we will punish, and reuenge another mannes folye, we double and augmente our owne foly. But many pretences finde they that be wilful, to colour theire impacience. Mine enemye (say they) is not worthe to haue gentle wordes or dedes beyng so full of malyce or frowardnesse. The lesse he is worthe, the more thou art allowed of God, the more thou art commended of Christ, for whose sake thou shouldest rendre good for euill, because he hath commaunded the, and also deserued that thou shouldest so do. Thine neighbor hath peraduenture with a word offended the, call thou to thy remembraunce with how many wordes and dedes, how greuously thou hast offended thy Lorde God. What was man, when Christ dyed for hym? Was he not his enemye, and vnworthe to haue his fauour and mercie? Euen so, with what gentlenesse and pacience dothe he forbear, and tolerate the, although he is daily offended by thee? Forgeue therefore a lyght trespassse to thy neighbour, that Christ maie forgeue the many thousandes of trespassses, whiche art euery daie an offender. For if thou forgeue thy brother beyng to the a trespassser, then hast thou a sure signe and token, that God wyll forgeue the, to whom all

## Of Contencion.

men be debtors or trespassers. Howe wouldest thou haue God mercifull to thee, yf thou wylt be cruell vnto thy brother? Canst thou not find in thine hart to doo that towarde an other, that is thy felowe, whiche God hath doen to thee, that art but his seruant? Dught not one synner to forgeue another, seepng that Christe whiche was no synner, did praise to his father for them, that without mercie and despitefully put him to death? Who, when he was reuiled, did not vse reuylng wordes again, and when he suffred wrongfully, he did not threaten, but gaue all vengeance to the iudgement of his father, whiche iudgeth rightfully. And what crakest thou of thy hedde? If thou laboꝝ not to be in the body, thou canste be no inembꝛe of Christe: yf thou folowe not the steppes of Christ, who (as the Prophete saith) was ledde to death lyke a Lambe, not openyng his mouth to reuylng, but openyng his mouth to prayng for them that crucified him, sayng: Father, forgeue them, for they cannot tell what they doo: The whiche example, anon after Christe, saint Stephen did folowe, and after saint Paule: we be euill spoken of (saith he) and speake well, we suffre persecution, and take it patiently: When curse vs, and we gentely entreate. Thus Saint Paule taught that he did, and he did that he taught: Blesse you (saith he) them that persecute you, blesse you, and curse not. Is it a great thyng, to speake well to thine aduersarie, to whom Christe doeth commaunde the to doo well? Dauid, when Semet did call hym all to naught, did not chide again, but said patiently, suffer hym to speake euill, if perchaunce the Lord will haue

1. Peter. ii.

1. Cor. xiii.

Luke. xxi.

Actes. vii.  
1. Cor. xiii.

## Of Contencion.

haue mercie on me. Histories be full of examples, of Heathen men, that tooke very meekely, bothe opprobrious wordes, and iniurious deedes. And Shall those Heathen men, excell in patience, vs that professe Christ, the teacher and example of all patience? Lyfander, when one did rage against hym, in reuylng of hym, he was nothyng moued, but saied: go to, go to, speake against me as muche, and as oft as thou wilt, and leaue out nothyng, if perchance by this meanes, thou maiest discharge the of those naughtie thynges, with the whiche it seemeth, that thou art full laden. Many men speake euill of all men, because they can speake well of no man. After this sorte, this wylse man auoyded from hym, the iniurious wordes spoken vnto him: imputing and layng them to the naturall sickenes of his aduersary.

Pericles, when a certaine skolder, or railing fellowe did reuile hym, he answered not a word againe but went into a galery, and after toward night, whē he went home, this skolder folowed him, ragyng still more and more, because he sawe the other to set nothyng by hym. And after that he came to his gate, (beyng darke night) Pericles commaunded one of his seruauntes to light a Torch, and to bryng the skolder home to his owne house. He dyd not onely with quietnes, suffre this brauler patiently, but also recompensed an euill turne, with a good turne, and that to his enemye. It is a shame for vs that professe Christe, to be worse then Heathen people, in a thyng chiefly petteignyng to Christes Religion: Shall philosophie perswade them more, then Goddes worde shall perswade vs: Shall naturall reason



## Of Contencion.

son preuaile more with them, then religion shall do  
with vs: Shall mannes wisdom lead them to that  
thyng, wherunto the heauenly doctrine cannot lead  
vs: What blindnesse, wilfulnesse, or rather madnes  
is this? Pericles, beyng prouoked to anger, with  
many contumelious wordes, answered not a worde.  
But we styred with one litle worde, what trage-  
die doo we moue? Howe do we fume, rage, stampe  
and stare lyke madde menne? Many men of euery  
trifle, wyl make a great matter, and of the sparke  
of a litle worde, wyl kindle a great fite, takyng all  
thynges in the worste parte. But how muche better  
is it, and more lyke to the example and doctrine of  
Christe, to make rather a great faute in our neigh-  
bour a small faute, reasonyng with our selves after  
this sort. He spake these wordes, but it was in a so-  
daine heate, or the drinke spake them, and not he, or he  
spake them at the mocion of some other, or he spake  
them beyng ignoraunt of the truthe: he spake them  
not against me, but against hym whom he thought  
me to be. But as touchyng euill speakyng, he that  
is ready to speake euill against other men: first let  
hym examine hymselfe, whether he be faultlesse and  
cleare of the faute, whiche he findeth in another.  
For it is a shame, when he that blameth another for  
any faute, is gyltie hymselfe, either in the same faut,  
or ether in a greater. It is a shame for hym that is  
blynde, to call an other man blynde: and it is more  
shame for hym that is whole blind, to call hym wick-  
erde, that is but poore blynde. For this is to see a  
strawe in another mannes eye, when a man hath a  
blocke in his owne eye. Then let him consider, that he  
that

Reasons to  
moue menne  
from quarell  
pickyng.

## Of Contencion.

*Math. xii.*

*Reasons to  
moue menne  
fro frowarde  
answeryng.*

that bseth to speake euyll, shall commonly be euyll spoken of again. And he that speaketh what he will for his pleasure, shall be compelled to heare that he would not, to his displeasure. Moreouer let him remembre that sayng, that we shall geue an accompt for euery ydle woorde. How muche more then shall we make a rekenyng for our Harpe, bytter, browlyng and chidyng wordes, whiche prouoke our brother to be angrie, and so to the breache of his charitie. And as touchyng euyll answeryng, although wee be neuer so muche prouoked by other mennes euyll speakyng, yet we shall not folowe their frowardnesse by euill aunsweryng, if we consider, that anger is a kinde of madnesse, and that he whiche is angrie, is (as it were for the tyme) in a phrenesie. Wherefore lette hym beware, least in his furie he speake any thyng, whereof afterward he maie haue iuste cause to be sorie. And he that wyl defend, that anger is no fury, but that he hath reason, euen when he is moste angrie, then lette hym reason thus with hym selfe, when he is angrie. Nowe I am so moued and chafed, that within a little while after, I shalbe otherwyle mynded: wherfore, then should I nowe speake any thyng in myne anger, whiche hereafter, when I would fainest, cannot be chaunged? Wherfore shall I do any thyng nowe, beyng (as it were) out of my wit, for the whiche, when I shall come to my self again, I shalbe very sadde? Why doth not reason? Why doth not Godlinesse? Yea, why doth not Christ obtain the thyng now of me, whiche here after, tyme shall obtain of me? If a man be called an adulterer, blurer, dyonkard, or by any other contumelious

## Of Contencion.

meltious name, let hym consider earnestly, whether he be so called truly or falsly: if truly, let him amend his faulte, that his aduersarie maie not after woorthely charge hym with suche offences: if these thynges be laied against hym falsely, yet let hym consider whether he hath geuen any occasion to bee suspected of such thinges, and so he maie be both out of that suspicion, whereof this flander did aryle, and in other thynges shall liue moze warly. And thus vsyng our selves, we maie take no hurte, but rather muche good by the rebukes and flanders of our enemies. For the reproche of an enemy, maie bee to many menne a quicker spurte to the amendment of their life, then the gentle monition of a frende. Phylippus the Kyng of Macedonie, when he was euill spoken of by the chiefe rulers of the cite of Athens, he did thanke them hartely, because by them he was made better, bothe in his wordes and deedes: for I study (saied he) bothe by my saynges and doynges to proue them liars.

### The third part of the Sermon of Contencion.



I heard in the last Lesson of the Sermon against strife and brawling, how we maie answer them, whiche maintain their froward saynges in contention, and that will reuenge with wordes, suche euill as other men do to them. And finally, how we maie accorpyng to Gods will, order our selves: and what to consider towards them, when we are prouoked to contention with railing wordes. Nowe to procede in the same matter, you shall

Na. i.

knowe

## Of Contencion.

know the right way, how to disprove and overcome your aduersary and enemye.

This is the best waie to refell a mannes aduersarie, so to liue, that all whiche shall knowe his honestie, maie beare witnesse that he is flattered by worthely. If the faultes whereof he is flattered be such, that for the defence of his honestie he muste make answer, yet let hym answer quietly and softly on this fashion, that those faultes be laid

Prover. xv.

against hym falsely. For it is trueth that the wyle man swieth: Al soone answereth wageth anger, and a

1. Reg. xxv.

sharpe answer doth stirre wrath and fure. The sharpe answer of Abaillyd provoked Aauid to cruell vengeance, but the gentle wordes of Abigail quenched the fire againe that was all in a flame.

And a speciall remedie against malicious tongues, is to arme our selves with patience, mekenesse, and silence, least with multiplying wordes with the enemye, we be made as euill as he. But they that can

Objection.

not beare one euill woorde, peradventure for their owne excusacion, will alledge that whiche is written: he that despiseth his good name, is cruell. Also we reade: answer a foole, accordyng to his foolishnesse.

Prover. xxi.

John. xxi.

And our Lorde Iesus did holde his peace, at certain euill saynges, but to some he answered diligently.

He heard men call hym a Samaritane, a Carpenters sonne, a wine drinke, and he helde his peace: but when he heard them say, thou hast the de-

Answer.

uill within thee, he answered to that earnestly. Truth it is in dede, that there is a tyme when it is conuenient to answer a foole, accordyng to his foolishnesse, lest he should seme in his owne conceipt to be

wisest

wyle.



## Of Contencion.

wyse. And sometyme it is not profitable to answer  
a foole accorpyng to his folishenesse, least the wyse  
man be made lyke to the foole. When our infante  
is toynd with the perill of many, then is it necessa-  
rie in aunsweryng to be quicke and readie. For we  
read that many holy men of good zeales, haue shar-  
pely and fiercely both spoken and answered tyran-  
tes and euill men: whiche sharpe woordes proceded  
not of anger, rancor, oz malice, oz appetite of venge-  
aunce, but of a seruent desire to byng them to the  
true knowledge of God, and from vngodly liuyng,  
by an earnest and sharpe obuiuation and chiding.  
In this zeale Saint John Baptist called the Pha-  
riseis Adders brode, and saint Paule called the Sa-  
lathians fooles, and the men of Crete, he called liars,  
euill bestes, and sluggishe bellies, and the false A-  
postles, he called dogges, and craftie workmen. And  
this zeale is godly, and to be allowed, as it is plain-  
ly proued by the example of Christ, who although he  
were the fountaine and spring of all mekenesse, gen-  
tleness and softnes: yet he calleth the obstinate Scri-  
bes and Phariseis, blinde guydes, fooles, paynted  
graues, hypocrites, serpentes, adders broode, a cor-  
rupt and wicked generacion. Also he rebuketh Pe-  
ter egerly, sayng: go behind me Sathan. Likewyse  
saint Paule reprooueth Elimas, sayng: O thou full  
of all craft and guile, enemye to all iustice; thou cea-  
rest not to destroye the right waies of God: and now  
lo, the hand of the Lord is vpon the, and thou shalt  
be blinde, and not see for a tyme. And saint Peter re-  
prehendeth Ananias very sharply, sayng: Ananias,  
how is it that sathan hath filled thy heart; that thou  
Ala. ii.      Shouldest

Matt. lii.

Gala. iiii.

Philep. iiii.

Titus. i.

Matt. xxlii.

Matt. xvi.

Actes. xiii.

Actes. v.

## Of Contencion.

shouldest lye vnto the holy Ghost: This zeale hath  
 been so feruent in many good men, that it hath stur-  
 red them, not onely to speake bitter and eger wooz-  
 des, but also to do thynges, whiche might seeme to  
 some to be cruell, but in deede, they bee very iuste,  
 charitable, and Godly, because they were not doen  
 of pze, malice, oz contencious mynd, but of a feruent  
 mynde to the glozie of God, and the correccion of  
 synne, executed by men called to that office. For in  
 this zeale, our Lorde Iesus Chryste did driue with  
 a whippe, the buiers and sellers out of the Temple.  
 In this zeale, Moses brake the two tables, whiche  
 he had receiued at Goddes hande, whan he sawe the  
 Israelites daunsyng aboute a Calfe, and caused to  
 be kyled twentie and thzee M. of his owne people.  
 In this zeale Phinees, the sonne of Eleazer, dyd  
 thrust thzough with his swozde, Zambry and Coz-  
 by, whom he founde together, ioyned in the acte of  
 lecherie. Wherfoze, now to retourne againe to con-  
 tencious woozdes, and specially in matters of Reli-  
 gion, and Goddes woozde (whiche should bee bled  
 with all modestie, sobernesse, and charitie) the wooz-  
 des of Saint James ought to be well marked, and  
 bozne in memorie, where he saith: that of contencion  
 riseth all euill. And the wise kyng Salomon saith:  
 Honour is due to a man that kepeth hymselfe from  
 contencion, and all that myngle themselves there-  
 with be fooles. And because this vice is so muche  
 hurtfull to the societie of a common wealth, in all  
 well ozdzed cities, these common brauters and skol-  
 ders be punyshed with a notable kinde of paine: as  
 to be set on the Cokynge stole, Pillory, oz such like.  
 And

John. ii.

Exod. xxxii.

Rume. xxb.

But these ex-  
 amples are  
 not to bee fol-  
 lowed of eue-  
 ry bodie, but  
 as mē be cal-  
 led to Office  
 and set in au-  
 thoritie.

James. iiii.

Proverb. xx.

## Of Contencion.

And they be vnworthy to liue in a common wealth,  
the whiche do as muche as lieth in them, with brau-  
lyng and skoldyng, to disturbe the quietnesse and  
peace of thesame. And whereof commeth this con-  
tencion, strife, and variaunce, but of pride and hain  
gloze. Let vs therefore humble our selves vnder 1. Peter. 5.  
Luke. 14.  
the mightie hande of God; whiche hath promised to  
rest vpon them that be humble and lowe in spirite.  
If we be good and quiete Christian men, let it ap-  
pere in our speache and tounge. If we haue for-  
saken the deuill, let vs vse no more deuylishe toun-  
gues. He that hath been a raiyng skolder, now let  
him be a sobze counsaillour. He that hath been a ma-  
licious flanderer, now let hym be a lowyng com-  
forter. He that hath been a hain rayler, now let hym  
be a ghostly teacher. He that hath abused his togue  
in cursyng, now let him vse it in blessing. He that  
hath abused his tounge in euill speakyng, now let  
hym vse it in speakyng well. And bitternesse, anger,  
raiynge, and blasphemie, let it be auoided from you.  
If you maie, and it be possible, in no wyse be ange-  
ry. But if you may not be cleane bryde of this passi-  
on, then yet so temper and bydle it, that it stirre you  
not to contencion and braulyng. If you be prouo-  
ked with euill speakyng, arme your selfe with paci-  
ence, lenitie, and silence, either speakyng nothyng, or  
els beynge very soft, meke and gentle in answeryng.  
Ouercome thynne aduersaries with benefittes and  
gentlenesse. And aboue all thynges, kepe peace and  
vnitee, be no peace breakers, but peace makers.  
And then there is no doubte, but that God, the au-  
thor of comforte and peace, will graunt vs peace

